504 150 miles upstream from Chungking. Two
lesser tributaries empty into the Yangtze near
Lu-chou and make the city a market for
native products of southern Szechwan and northern
Kweichow and Yunnan provinces. Further upriver
from Lu-chou is I-pin, terminal of
steamer shipping on the Yangtze. The proposed
Szechwan-Yunnan Railway will pass through I-pin.

361 The Szechwan provincial capital is Chengtu,
located on the westernmost of four major tributaries
to the Yangtze River in the province. As
an old cultural center of West China, this city
is well known for its handicraft industries and
is reputed to have an atmosphere like that of
499 Peking. The completion of the Chengtu-Chungking
Railway -- an event overpublicized in the
Communist press in 1952 -- brings Chengtu into
closer contact with a number of important cities
in central-south Szechwan, such as Nei-chiang,
the only large center for the sugar industry in
West China, and Lung-ch'ang. The proposed
Szechwan-Yunnan Railway is to start from Nei-chiang,
passing southwest through Tzu-kung
[317] Municipality. Salt extraction in the Tzu-kung
area dates back to the tenth century. In 1953
there were 330 natural gas wells supplying
4,382 brine boilers in Tzu-kung. A railway
linking Chengtu with Kansu Province in the north
is under construction. This railway will pass
Kuang-yüan, a strategic point on the northern
491 approach to Szechwan. The existing highway

491 between Chengtu and Kuang-yüan runs parallel to the new rail line at many places and cuts through a narrow defile just north of Kuang-yüan.

• [361] West of Chengtu, the city of O-mei
stands on one of the two main overland routes
491 linking Szechwan with the former province of
[823] Sikang. The mountain to the southwest of O-mei, after which the city is named, has been the favorite subject of classical Chinese literature because of its scenic beauty and its connection with Buddhism. Another main overland route from Chengtu westward is the much-heralded Sikang-Tibet Highway. Now that the province of Sikang has been abolished, it remains to be seen how the name of this highway is to be changed. An important highway trunk-line in West China, it passes through Ya-an, former capital of Sikang Province. Southward from Ya-an is a road running through the only rich valley area on the huge tableland of western Szechwan and Yunnan provinces.

Two highways connect Szechwan Province with Yunnan Province to the south. The eastern route from Chungking continues through Kweichow Province. The first key city on the highway in Kweichow Province is Tsun-i, which the red Army occupied twice during the Long March in 1934-35. The school playground on which the Red Army staged a huge rally in 1934 is now a national shrine and gives renown to the city

596 1842 to the advent of the Communist regime is
178 traceable to three major influences: (1) modern technology with its attendant factory system and modern business organization; (2) the new environment consisting of rapid transportation, modern government education, rural education organizations, and modern books and periodicals; and (3) the revolutionary political and social ferment which followed in the wake of the Western penetration of China. Change came first and most penetratingly in the ports, which were initially influenced by Western trade and later by the growth of native industry centered on those cities. The same influences also reached into the rural environs of the city ports in the decades before World War II. The great mass of the Chinese people -- the population of the traditional villages, towns, and cities in the interior -- felt the modern impact only in minor ways, if at all.

The first influence of modern technology in China came in the form of an influx of manufactured goods. Their availability at cheap prices changed the consumption and production habits of the family. Articles formerly made at home were bought with cash, necessitating new types of spare-time or full-time occupation removed from the family sphere.

596 Much more important in effecting a change
471 in the old family pattern was the introduction of
178 modern factory and business methods into China.
361

178 For one thing, it organized economic activity on
361 a non-family basis. Persons from rural areas
471 attracted to the city by the opportunity to earn
596 an independent income or the necessary supplement to the family's farm income were forced to make their homes near their jobs for at least a part of the year. Either permanently or temporarily they were removed from direct family control and subject to the new ideas associated with industrial society everywhere.

Another consequence of the factory and business system was a new criteria for employment. The efficiency operation of modern production and management required that personnel be hired on the basis of the possesion of such skills as a particular job demanded rather than on the old basis of personal or kin relationship to the owner or responsible management. The solidarity of blood relationship and the old employment function of kinship were prime resistants to the spread of modern business enterprise in China, but where the latter succeeded in establishing itself, it forced a fundamental break in the old Chinese familial process.

B. Influence of Modern Environment

871 In many places where the Chinese popula-
178 tion was sheltered from direct contact with
596 modern industrial life, an indirect influence was exerted by the environment. The modern curriculum taught in foreign missionary schools in the late nineteeth and twentieth centuries was approximated by the new government schools and

369 632 the surrounding farm-villages and also served as market towns where the peasant might sell his crop and purchase the manufactured goods he could not produce.

511 Town life for the average artisan was as meager as for his relatives in the village. Long hours, hard work, low pay, few holidays wer the lot of most, and living conditions were generally poorer and more crowded than those in the villages. Proprietors of many shops required their employees to live on the premises, so that they seldom visited their families. The diet of the town dweller was as poor as that of the poor farmer -- mostly cereals, vegetables, and some condiments, and meat
527 and fruit on holidays only. Brief holidays were allowed at the New Year, the Ch'ing-ming Festival, the mid-Autumn festival, and the Dragon Boat festival. On these occasions, townspeople usually tried to return to their villages; if this was impossible they enjoyed such delicacies as they could afford and strolled the streets, perhaps visiting friends and attending seasonal fairs and theaters.

369 361 Life in the towns was, then, closely linked with village life. But in the cities and provincial capitals, such as Kunming, Chungking, Chengtu, life in some respects has been greatly altered by the modernization that spread slowly from the

361 coastal to the inland cities. The streets are
369 sometimes paved, and schools, newspapers,
motion pictures, and radio make the people
more aware of the outside world than are their
cousins in the towns and villages. In Shanghai
and other modern cities, major industries
built large dormitories for workers, labor
unions and political clubs developed as new
foci for society activity. World War II brought
a measure of industrial life to the Southwest.
Yet the living conditions grew worse as workers
161 moved into the cities. Crowding reached un-
361 believable proportions. The figures for
Chengtu suggest the dimensions of this problem
in all urban centers. Chengtu, with pre-
dominately one-storied buildings, had a
population density of 50,000 per square mile
as compared to 22,500 per square mile in New
[466] York City.[13] One survey suggests that
workers in the newer industries were somewhat
better off than workers in the traditional trades,[14]
but their traditional holidays were shortened
without, in most cases, the introduction of a
369 six-day week. In the crowded cities the festivals
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[13] Winfield, *op. cit.*, p. 88. These figures would seem to be for the period 1945-47.

[14] Lang, *op. cit.*, pp. 88-89.

PART I

INTRODUCTION

THE PROVINCE OF YÜN-NAN

101 161 [212] Yün-nan 雲南 (South of the clouds) is the second largest province of China, and is situated in the extreme south-west of that vast country. Its area is approximately 146,700 square miles, and in 1933 it had a population of 11,795,486, or about 80.4 persons to the square mile. Of this population 6,095,549 were male, and 5,699,937 were female, and 88.88 per cent of the entire population was illiterate.

131 In the north it borders on Ssu-ch'uan 四川 and Hsi-k'ang 西康, in the west on Hsi-tsang 西藏 (Tibet) and Mien-tien 緬甸 (Burma). In the south it adjoins the south-eastern Shan States of Burma and also Indo-China, while in the east it borders on the Chinese provinces of Kuei-chou 貴州 and Kuang-hsi 廣西.

133 Yün-nan is a high table-land, intersected by some of the largest rivers of Asia, such as the Yangtze, Mekong, and Salween, and by the eastern branch of the Irrawadi (the Ch'iu Chiang 俅江 of the Chinese) in the extreme west. These rivers flow parallel to each other for a considerable distance in terrific gorges. The intervening mountain ranges, which in the extreme north-west reach heights of 22,000 feet, are crowned by eternal snow. Of these the Mekong-Salween divide forms, in part, the Tibet – Yün-nan border. The altitude increases in the north-west, and we find towns at 11,900 feet elevation.

[361] [243] In the south, the province is partly covered with tropical jungle where tigers roam and malaria is prevalent, and where the Tai or Shan hold undisputed sway, as no Yünnanese will live below an altitude of 4,000 feet. Here the water-buffalo is at home, and rice is the main crop.

231 In the north the yak grazes on the high alpine meadows, and barley is grown at 12,000 feet. The yak furnishes the inhabitants with meat, milk, butter and cheese; its dung (argols) is used as fuel and its hair for the weaving of cloth for tents; it also serves as a transport animal. Here barley takes the place of rice and is the staple food of the Tibetans.

101 The capital of the province is Yün-nan fu, situated at an altitude of 6,400 feet, on a large plain surrounded by mountains. Near it is the famous lake known as Tien Ch'ih 滇池 or K'un-yang 昆陽. To-day Yün-nan fu is called K'un-ming 昆明, which, during the reign of Han Wu Ti, was the land of I-chou Chün 益州郡. While the name K'un-ming is an ancient one it seems not to have been applied to the land which bears that name to-day prior to the Yüan (Mongol) dynasty. The *K'un-ming hsien chih* speaks of three K'un-mings. In the oldest geographical record of Yün-nan we read, however, that the name K'un-ming had first been given to the lake at Yün-nan fu by General Chuang Ch'iao of the State of Ch'u in about 280 B.C. (*see* Note 3, page 6).

As this is not a history and geography of the whole of Yün-nan, but only of a specified area in its north-west, namely the region now occupied by the Mo-so

Sixth stage. — From Kuang-t'ung to Ch'u-hsiung 楚雄 is a distance of 70 li. 487
The trail follows the foot-hills which encircle the plain, then ascends a spur 133
covered with a semi-xerophytic type of vegetation, consisting mostly of 137
Castanopsis Delavayi, pines, Ketteleria, Euonymus, Lyonia, *Rhododendron decorum*, *Rhododendron Scottianum*, Quercus, Sophora, Pyrus, *Rubus luteus*, *Rosa Banksia*, *Osteomeles Schwerinae*, etc.

The trail continues to ascend the gravelly spurs to the summit of a ridge on 175
which are situated a few houses which compose the hamlet of Hui-teng-kuan
回蹬關, elevation 7,050 feet. This place is of historic interest. In the 23rd 487
year of Yüan Chih-cheng 至正 (1363) a general, by name Ming Yü-chen 133
明玉珍, led 30,000 soldiers to this pass, coming from Ta-li to attack Shan- 137
shan, the present K'un-ming. From Ta-li fu he was pursued by Tuan Kung 段功, who ruled from 1345–1366 as hereditary Governor of Ta-li fu. Ming Yü-chen and his accomplice, Li Chih-ma 李芝麻, as well as his younger brother, Ming Erh 明二, and others, were the leaders of the Red Turban brigands; they and their soldiers were defeated here by Tuan Kung. Hence the name of the pass, Hui-teng (To return and to struggle), having reference to his army turning about and fighting Tuan Kung. It can also be translated "to turn the stirrup."[13]

From the pass the trail continues at 6,900 feet elevation (watch-towers are 487
on the pass as well as on the hills beyond), the grade being easy and the path 133
sandy; it descends 600 feet into a ravine which has been banked by a dam, 137
creating a deep, blue pond. From here the trail ascends to the village of Shih-chien-p'u 石劍鋪, situated on the edge of a plain at an elevation of 6,230 feet and 30 li from Kuang-t'ung. Thence it follows along scrub-covered hills for several li at the edge of the plain, then directly across the plain, which is barred by a low red spur. On this plateau is situated the hamlet of Ling-hsü 凌墟, elevation 6,200 feet. Here a valley opens, with a stream called the Lung Ch'uan 龍川 (Dragon River) which has its source at the Ying-wu Kuan 英武關 and flows south of Chen-nan hsien past Ch'u-hsiung, thence north into the Yangtse at Lung-kai 龍街 north of Ma-kai 馬街.[14]

The trail follows up-stream on level ground partly paved, partly sandy, — the hills to the left being covered with pines and large deciduous trees (oaks, etc.) and the fields cultivated with rice — crosses the red spur just mentioned and descends into the plain of Ch'u-hsiung at an elevation of 6,300 feet.

The town of Ch'u-hsiung is walled, rather long, and possesses about 15,000 361

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south of Ch'u-hsiung. In the beginning of the Ming dynasty it was again changed (that is, 487
it no longer belonged to Nan-an chou) and henceforth came under the jurisdiction of Ch'u-hsiung and had subject to it the peasants of four li. In ancient days Kuang-t'ung had no wall; the first brick wall built was in the 45th year of Ming Wan-li (1617). It was 3 li in circumference and 18 Chinese feet high. It had four gates, each with a loft, or tower-like superstructure, and was surrounded by a moat 5 feet broad and deep.

[13] The *Ch'u-hsiung fu chih*, ch. 1, fol. 25b, states that Ko-lo-feng intended to attack the Yün-nan T'o-tung ch'eng and arrived at this pass with his troops. He encountered a heavy thunderstorm when his captain advised him to return with his troops, hence the name.

[14] East of Chü-li-p'u 苴力鋪 the stream is called Pai-lung Ho 白龍河. Another name for it is Hung Chiang 虹江 (Rainbow River). It receives many small affluents on its way past Chen-nan, especially from the north, such as the Shuang-lung Ho 雙龍河, Yang-ch'i Ho 楊溪河, and Tzu-tien Ho 紫甸河.

361 487 inhabitants. In the Han dynasty Ch'u-hsiung belonged to the territory of I Chou. Afterwards it became the dwelling-place of miscellaneous Man (savages) carrying on agriculture and pasturage. They were called the O-lu 峨碌. In course of time, Wei-ch'u 威楚, headman of the Ts'uan, built a tamped earth wall, and Ch'u-hsiung became the *t'an* (town) of the O-lu. Because of that it was called the Wei-ch'u ch'eng 威楚城. [The town is known even nowadays as Wei-ch'u. The wall was rebuilt by Kao Ming-liang 高明量 in the time of the Tuan family, during the Sung dynasty, actually in the reign of the Nan-chao King, Tuan Cheng-shun 段正淳 (1096–1108), who laid the foundation of the new Ch'u-hsiung wall two li north-west of the present town of Ch'u-hsiung]. At the end of the reign of T'ang Cheng-kuan 貞觀 (649) all the other Man (savages) became subjects of Wei-ch'u. In the 16th year of Hung-wu (1383) the viceroy petitioned the Emperor and, presenting a map, suggested that a wall be built on the present site of Ch'u-hsiung. The petition was granted and a brick wall erected seven li in circumference and 25 Chinese feet high. It collapsed frequently and was rebuilt, the last time in 1865.

487 133 137 *Seventh stage.* — From Ch'u-hsiung to Lü-ho-kai 呂合街 is a distance of 60 li. Elevation 6,500 feet.

Passing through the west gate and the long suburb of Ch'u-hsiung, the trail skirts the western end of the plain, crosses a camel-back bridge near the hamlet of San-chia-t'ang 三家塘 (Three-family post-station), and enters a valley with several branches, taking the right-hand branch. The hills are composed of red sandstone and red clay. Passing over low hills covered with small pine trees, we descend to another small plain which the trail skirts; several hamlets are situated at the foot-hills, the elevation being 6,350 feet. The regular lunch-stop for the caravans is the hamlet of Ta-shih-p'u 大石舖 (Great rock shop). Magnificent groves of oaks (*Quercus serrata*) grow along the road.

From this hamlet the trail meanders over rolling country and thence up a ravine past the village of Ch'ing-yüan-shao 清源哨 (Clear spring fort), 15 li from Lü-ho-kai and Ch'ien-liang-ch'iao 錢糧橋 (Tollbridge). Here in the olden days used to be a *shao* 哨 (outpost), where two soldiers stood guard. [317] The odor of sulphur permeates the air, probably from hot sulphur springs in the neighborhood. Elevation 6,450 feet. Some distance beyond, a large stone bridge crosses the Tzu-tien Ho 紫甸河, which river has its source in Ting-yüan hsien 定遠縣 and flows into the Pai-lung Ho 白龍河.

[361] The trail ascends the spur dividing the valley of the Lung Ch'uan 龍川 from the Lü-ho-kai plain, and crossing its highest point at 6,625 feet descends steeply past an old temple to the long hamlet of Lü-ho-kai, consisting of two rows of dilapidated houses. At the western end of the hamlet is a temple with a tall wooden tower overlooking the one street; the temple is called Lü-tsu Ko 呂祖閣 (Ancestral court [pavilion] of the Lü family). Lü-ho-kai belongs to the magistracy of Ch'u-hsiung. The ancient name of Lü-ho was Ho-kuan-t'an 合關睒. Later it became the Lü-ho-i 呂合驛 (Lü-ho courier station), also known as Lü-ho 呂閣. During the time of the Nan-chao Kingdom a certain Lü Shun-yang 呂純陽 lived at this place, whence its name.

Eighth stage. — From Lü-ho-kai to Sha-ch'iao 沙橋 (Sand bridge) is a distance of 65 li. Elevation 6,900 feet.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

173 about the history of this region, which, however, does not come within the scope of this work. It is my hope some time to write a history and geography of the entire province, when this particular region will be fully treated.

● 361 *The city of Ta-li.* — Fifteen li bring us to the city of Ta-li, elevation 7,000 feet.[31] It is built on the sloping plain between the Ts'ang Shan Range and the

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173 [31] In the days of Yü Kung 禹貢 Ta-li was the land south of the division of Liang (Liang Chou 梁州). In the Han dynasty, Wu Ti 武帝 (140–87 B.C.) opened up the land of the Hsi-nan-i 西南夷 (South-western barbarians), and created the territory of I-chou Chün. In the Later Han dynasty (25–220) Ta-li belonged to Yung-ch'ang Chün 永昌郡. Under the Minor Han (221–264) it belonged to Yün-nan Chün 雲南郡, *i.e.*, the region of the ancient Yün-nan hsien, south-east of Ta-li and Chao chou. In the beginning of the Chin dynasty 晉 (265) it remained unchanged. During the reign of Yung-chia 永嘉 (307–312) it was divided and the district of Tung-ho-yang Chün 東河陽郡 was established. The *Sung Shu* 宋書 states that in the fifth year of Yung-chia of Chin (311) the Tz'u-shih 刺史 (Governor), Wang Sun 王遜 of Ning-chou 寧州 (the modern Lin-an 臨安, south of K'un-ming), divided Yung-ch'ang and Yün-nan and established the Chün of Tung-ho-yang to control two prefectures, namely, Tung-ho-yang and Yeh-yü 葉榆. Under the Sung and Ch'i dynasties Ta-li remained unchanged. At the end of the Liang 梁 dynasty (about 555–556) it fell into the hands of the Man (savages). In the fourth year of T'ang Wu-te 武德 (621), K'un-mi sent an envoy and they submitted. In the seventh year of T'ang Wu-te (624) the Emperor caused the land of Yün-nan chou to be administered. (It was called Yün-nan chou when the Meng family gained control over it. Another name for it was K'un-mi 昆彌.)

The K'un-mi of the *T'ang Shu* (History of the T'ang dynasty) is the K'un-ming 昆明 of the Han dynasty, which lay west of the Ts'uan-man (Ts'uan or Lo-lo savages); it became the land of Hsi-erh Ho 西洱河. In the third year of Cheng-kuan 貞觀 (629) it became K'uang chou 匡州. After the period of T'ien-pao 天寶 (756) it came under the control of Nan-chao, and the Nan-chao Kingdom established its capital in this place; it was also called the Western capital. Later it was changed to Chung-tu 中都, or Central capital. In the time of Shih Chin 石晉 (Shih Ching-t'ang 石敬瑭 is here meant, the first Emperor of the Later Chin 後晉 dynasty who ruled from 936–942, his reigning title being T'ien-fu 天福) the Tuan family possessed this land and called it Ta-li Kuo 大理國. (The Ta-li Kuo existed from 937–1094.) In the third year of Yüan Hsien Tsung, 憲宗 (1253) it was brought to submission. In the sixth year (1256) were established the Shang 上 (Upper) and Hsia 下 (Lower) Wan-hu fu 萬戶府 (Cities of 10,000 families). In the seventh year of Chih-yüan 至元 (1270) they became the Ta-li Lu 大理路 (Circuit of Ta-li). In the 15th year of Ming Hung-wu (1382) it was again changed to Ta-li fu 大理府, controlling four chou, three hsien, and one Chang-kuan-ssu 長官司.

So much for the history of Ta-li, which has been translated from the *Tu-shih Fang-yü-chi-yao*, ch. 117, pp. 1a and 1b.

The *Hsü Yün-nan-T'ung-chih kao* ch. 24, fol. 6a, states that the Ta-li ch'eng was near the suburbs of T'ai-ho ch'eng, and was the Yang-chü-mieh ch'eng 陽苴咩城 which in turn was the Grand Ya-men of the Nan-chao Kingdom. The *T'ang Shu Ti-li chih* states that it was twenty li from T'ai-ho ch'eng. In the 14th year of T'ang Ta-li 大曆 (779) I-mou-hsün of the Nan-chao Kingdom built the Yang-chü-mieh ch'eng 陽苴咩城. The *Ta-li hsien chih kao* ch. 3, fol. 6a, however states that Yang-chü-mieh ch'eng is the present district city (Ta-li) and that I-mou-hsün during the reign of Cheng-yüan 貞元 (about 794) robbed Hsi-ch'uan 西川, suffering defeat he returned and being afraid, he built the tamped wall of Yang-chü-mieh, fifteen li long and broad. He changed his residence to this place and changed the name to Ta-li.

We further read that Yang-chü-mieh ch'eng was situated below the central peak of the Ts'ang Shan and was the ancient Yeh-yü ch'eng. The *Nan-chao Yeh shih* ch. 上 fol. 12, states that P'i-lo-ko built Yang-chü-mieh north of T'ai-ho ch'eng in the second year of T'ien-pao (743). The *Man-shu* fol. 23, states that originally all the Ho-man 河蠻 dwelt at *T'ai-ho ch'eng, Ta-li ch'eng* 大釐城 *and Yang-chü-mieh. In the twenty-fifth year of K'ai-yüan* (737) Meng Kuei-i 蒙歸義 (P'i-lo-ko) drove out the Ho-man and took possession of

lake, and does not differ from other Chinese towns of this province. There are 361
two south gates but only single north, east and west gates. The second southern
gate to Ta-li is the famous Wu-hua-lou 五華樓 (Tower of five glories) built 344
by Sheng-feng-yu 晟豐祐,[illegible] in the 10th year of T'ai-chung 太中 (856). In
it the sixteen princes of the Hsi-nan-i held a conference; when Hu-pi-lieh (Kublai Khan) reached Ta-li he quartered some of his soldiers in it. The Wu-hua lou was erected on the foundations of another structure, called Wu-hua t'ai 五華臺, built in ancient times. This old edifice was supposed to have been very large. It was rebuilt in the third year of the period Chih-yüan 至元 (1337).

The earthquake of 1925 had done much damage, even to the massive Wu-hua 344
lou, but nothing happened to the San-t'a 三塔 (Three pagodas), landmarks 731
of Ta-li. One leans considerably, like the tower of Pisa. From the larger central pagoda a gilded bronze Garuda, which the people called a duck, fell from the top, together with a globe and rings of the same metal. Within the globe
was found a Chinese work printed during the Yüan dynasty and a small model [539]
of the main pagoda. These were sent to the then governor T'ang 唐 of Yünnan, who is said to have distributed the Yüan classic leaf by leaf among his friends.

The San-t'a are north of Ta-li below the 16th peak of the range; they were 344
erected in the sixth year of T'ang Cheng-kuan 貞觀 (632) by order of the military official Wei ch'ih Ching-te 尉遲敬德.[illegible] Around the pagodas have

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T'ai-ho ch'eng. Several months afterwards he captured Chü-mieh. From this it would seem 173
that Yang-chü-mieh or Chü-mieh as it is often written existed before P'i-lo-ko.

In the 15th year of Ming Hung-wu (1382), Military Commander Chou, 周 built a brick wall. The following year the wall was widened. It was rebuilt ten times, the last time in the eighth year of Kuang-hsü (1882).

[illegible] Feng-yu tried to imitate Chinese custom and did not use his father's name 晟 as was the custom with aborigines. He simply called himself Feng-yu, while on stones he had his name engraved as Ch'üan 勸. He ruled as King of Nan-chao from 824 to 859. The *Ta-li fu chih*, ch. 23, fol. 2a, states that the old Wu-hua lou does not exist. Its foundation, however, is said to be in the center of the present city. It covered an area five li square, was 100 feet high, and could hold 10,000 people. When Kublai Khan attacked Ta-li, his soldiers dwelt to the south of it. Ming soldiers completely destroyed it. There is still a gate-tower in the centre of the city called Wu-hua lou; but the name is the only survival of the original structure.

[illegible] These pagodas withstood a terrific earthquake in the 10th, or *i-hai* 乙亥, year of Ming Cheng-te, in the fifth moon and 6th day (June 17th, 1515). The *Yün-nan T'ung-chih*, ch. 95, p. 5a, states that all the walls and houses fell, and that the central pagoda was bent and cracked like a split bamboo, but that after 10 days it became completely whole again.

The actual date of the building of the San-t'a Ssu cannot be fixed with certainty, as various Chinese works give different dates. The *Chia-ch'ing I-t'ung-chih*, ch. 478, fol. 23b, gives the reign of T'ang K'ai-yüan 開元 (713–741). The *Tu-shih Fang-yü chi-yao*, ch. 117, fol. 5a, states that they were built in the sixth year of T'ang Cheng-kuan (632), and that at the beginning of the reign of K'ai-yüan (713) they were rebuilt. The *Hsü Yün-nan T'ung-chih kao*, ch. 66, fol. 25b, states that the Nan-chao King invited a T'ang 唐 (Chinese) mason, by name Kung T'ao-hui-i 恭韜徽義, to build these *t'a*. Later they were destroyed but in the beginning of the Yüan dynasty were rebuilt. In the 9th year of Ming Cheng-te, the fifth moon and 6th day (May 29th, 1514) there was an earthquake. In the *Yün-nan T'ung-chih* it gives the 10th year, as mentioned previously, and as it gives the cycle of the year *i-hai* 乙亥 I presume 1515 is correct; on page 4, however, it gives the 9th year. The pagodas were repaired in the eighth year of Kuang-hsü (1882) by a Buddhist priest.

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

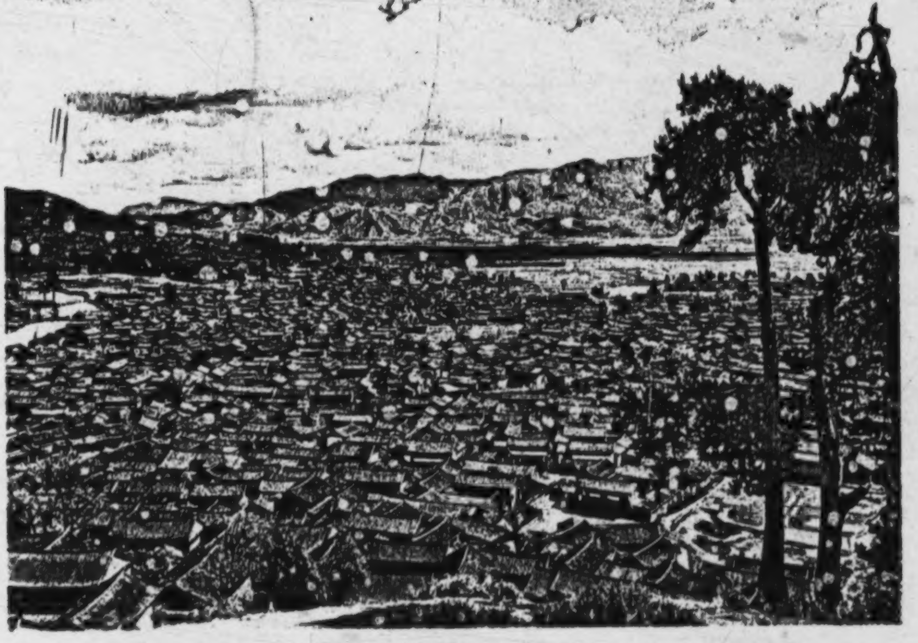

PLATE 50.—THE TOWN OF LI-CHIANG

麗江縣

Looking east over the city from a hill called Lion Mountain or Shih-tzu Shan 獅子山, in Na-khi, Wua-gkv-mbu. The Na-khi name of the city is Ngu-bä, though it is also known as Yi-gv.

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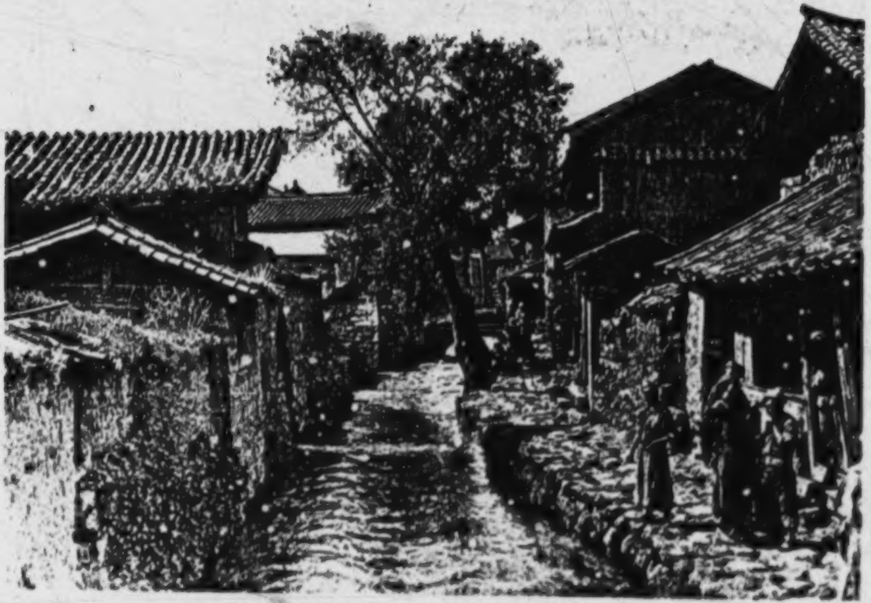

PLATE 53. — A TYPICAL STREET OF LI-CHIANG

[illegible]

Crystal clear streams flow through the town in various directions. The city is divided by the Na-khi into small villages each of which has its name. This part of the city through which the Yü Ho 玉河 or Ngu-lu gyi flows is called Gyi-ddü-p'u.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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[p. 108 F.]

PLATE 54. — THE YÜ-LUNG SHAN OR JADE-DRAGON MOUNTAIN

[illegible]

As seen from Shih-tou Shan west of Li-chiang, looking north. Shan-tzu-tou the highest peak is visible. The fields and villages in the foreground are in Ta-yen li and the center of the plain is in Pai-sha li. Hsiang Shan (Elephant Mountain) in center, right; part of Shih-tou Shan lower right.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

PART III

THE GEOGRAPHY OF LI-CHIANG

CHAPTER I

THE BOUNDARIES AND SUB-DISTRICTS OF LI-CHIANG

101 *The ancient boundaries.* — According to the *Tien-hsi*, ch. 1, fols. 25b–26a (of 1808), Li-chiang is north-west of the capital of Yün-nan (PLATE 50). In the east it borders on the district of Yung-pei (the present Yung-sheng), a distance of 400 li; in the west, on the territory of the Nu-i 怒夷 (Lu-tzu), a tribe inhabiting the valley of the Salween or Nu Chiang 怒江 (潞江), a distance of 670 li; south, to the border of Ta-li fu and Lang-k'ung hsien 浪穹縣, 240 li; north, to Chung-tien, a distance of 45 li; south-west to Yün-lung 雲龍, 619 li; north-west to Wei-hsi 維西, 450 li.

[131] From Li-chiang to the capital of Yün-nan is a distance of 1,240 li. The width of the Li-chiang district from east to west is 670 li, and from south to north 310 li.

According to the *Li-chiang fu chih lüeh*, ch. 上, fol. 8a, the ancient boundaries of the Li-chiang district were as follows: "In the east it bordered on the territory of Yung-pei fu, a distance of 130 li; in the west on the land of the Nu-i, a distance of 640 li; in the south on the prefecture of Ho-ch'ing (fu), 45 li distant; in the north on the district of Chung-tien, 55 li distant. In the south-east also, on Ho-ch'ing fu, but 135 li distant; south west on the prefecture of Ta-li (fu) and Yün-lung chou, a distance of 630 li; north-east on the territory of Yung-ning, governed by Yung-pei, a distance of 450 li; in the north-west on Wei-hsi, governed by Ho-ch'ing, a distance of 457 li. The width of the Li-chiang district from east to west was 770 li, and its length from south to north 100 li."

This was the extent of the Li-chiang territory in the eighth year of Ch'ien-lung (1743). The present extent of the district is considerably less. In the east the Yangtze is the border to the iron chain-bridge at Ching-li 井里 [1] (Dsi-li in Na-khi). The present border extends south to Ch'i-ho 七河, south-west to Chiu-ho 九河, west and north-west again to the Yangtze and including Lu-tien 魯甸; north to Ch'iao-t'ou 橋頭, and north-east to Shang (Upper) Feng-k'o 上捧可, on the Yangtze, which forms here the border between Li-chiang and Yung-ning.

● 361 *The ancient city of Li-chiang.* — "In ancient days, Li-chiang was known as the native prefectural city and possessed no wall.

"In the first year of Yung-cheng (1723) a tamped earth wall was erected at the request of the Yün-nan viceroy. The foundation was constructed of rock and the top was covered with tiles. It was four li in circumference, ten Chinese feet high, and had four gates with gate-towers. A small west gate was also built. In the 16th year of Ch'ien-lung (1751) there was an earthquake which

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[1] Also written Tzu-li 梓里.

[p.171] [p.170 is blank]

● 361 caused the wall to collapse, whereupon magistrate Fan Hao-jen 樊好仁 repaired or rebuilt it. In the 58th year (1793) it fell again, but this time an order was received not to rebuild it. In the 12th year of T'ung-chih (1873) the Provincial Governor, Ch'en Yü-ying 岑毓英, petitioned for permission to construct a brick wall. The east gate was called Hsiang-jih 向日 (Facing the sun), the south gate, Ying-en 迎恩; the west gate, Fu-yüan 服遠; the north gate, Kung-chi 拱極 (Saluting the polar star). The small west gate was called Yin-yü 飲玉 [Swallowing the Jade (dragon mountain) gate]."

To-day no wall remains save a small section east and north of the yamen, in the north-east corner of the town, and even that is in ruins.

THE PRESENT PREFECTURE AND TOWN OF LI-CHIANG

633 361 *The present boundaries*. — The prefecture of Li-chiang lies between two large rivers, the Yangtze (Chin-sha Chiang 金沙江) and the Mekong, (Lan-ts'ang Chiang 瀾滄江, also written Lang-ts'ang Chiang 浪滄江; this latter name is more commonly used in Li-chiang). The prefecture is divided into six ch'ü 區 (sub-districts) and 23½ li 里 (now called hsiang 鄉). (A *li* 里 is a group of villages situated usually around a larger central one after which the *li* is named. It might be termed a commune or a borough.) The first ch'ü comprises the li Ta-yen 大研, Pai-ma 白馬 and Tung-yüan 東元里; the second, Pai-sha 白沙, Shu-ho (pronounced *Ssu* in Li-chiang) 束河, La-sha 剌沙, La-shih 剌是 and Mu-pao 木保; the third, La-p'iao 剌縹 with its two divisions of Shang 上 and Hsia 下, Nan-shan 南山, Ch'i-ho 七河, Wu-lieh 吳烈 and Tung-ni-lo 東伱羅; the fourth, Shih-ku 石鼓, A-hsi 阿喜, Hsiang-ko 香閣 and Chiu-ho 九河; the fifth, Chü-tien 巨甸, Lu-tien 魯甸 and Ch'iao-t'ou 橋頭; the sixth, Ta-chü 大具, La-pao 剌寶, Tung-shan 東山里; and the half-li Tung-hsiang-ko 東香閣.

The present Li-chiang prefecture is bordered on the east by the prefecture of Yung-sheng (Yung-pei); north-east by the Mu-li T'u-ssu 木裏土司 of Hsi-k'ang and the adjoining Yung-ning; south by the prefecture of Ho-ch'ing; south-west by the prefecture of Chien-ch'uan; west by the two prefectures of Lan-p'ing and Wei-hsi; north by the prefecture of Chung-tien.

The distances of the present prefecture to its borders, reckoned from the prefectural city of Li-chiang, are as follows: to the Yung-sheng border at Ching-li or Tzu-li-chiang 梓里江, where exists the only bridge over the Yangtze 130 li; south to Ho-ch'ing 80 li; west to Lan-p'ing 250 li; to the border of Wei-hsi 450 li; north to the border of Chung-tien 60 li.

The distance from Li-chiang to K'un-ming, capital of the province, is 1,240 li, in 18 stages. Since the construction of a motor road to Ta-li, Li-chiang can be reached in eight days (1938). A motor road to Li-chiang is also under construction (1939). It was not completed in 1944 when I last left Li-chiang.

The town of Li-chiang. — Li-chiang (beautiful river) (PLATE 50) is known as Yi-gv to the Na-khi of outlying districts such as La-bpu and the villages on the banks of the Yangtze. The Na-khi of the Li-chiang plain, however, always speak of the town as Ngu-bä. One meaning of the word *ngu* is a very large box, and *bä* means to do, to make. The size of the town is thus compared to a very large box, and *bä* means that everything is obtainable therein. Another mean-

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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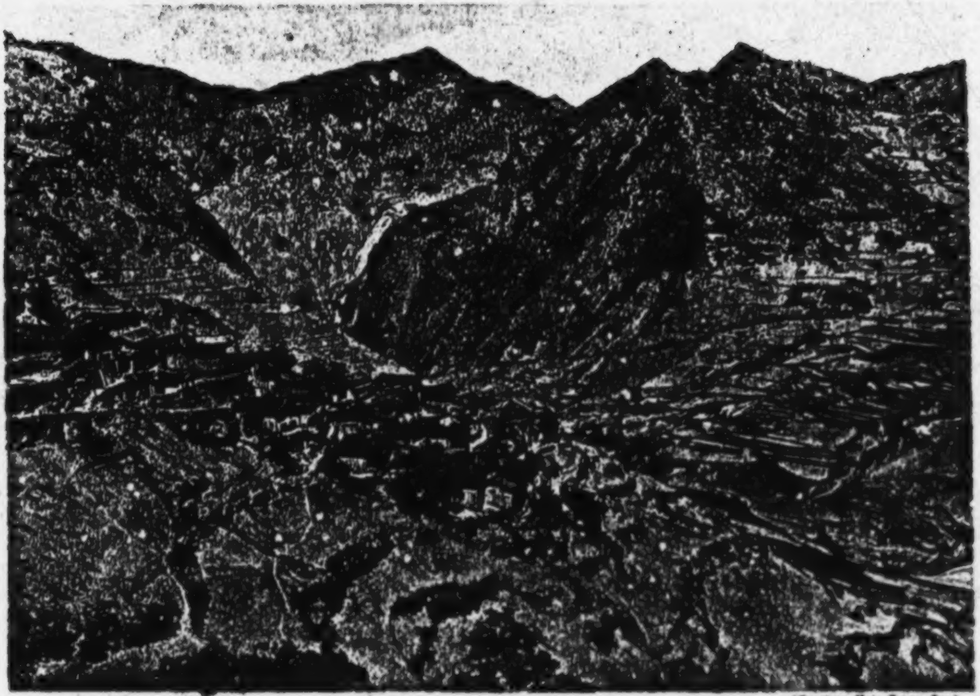
[p.172 K]



(Courtesy Nat. Geogr. Soc.)

PLATE 99. — THE NA-KHI VILLAGE OF LA-ZÄ

[illegible] 門 村

La-zä which consists of about 40 houses is situated at 8,000 feet elevation. A terrific rock-gate (center) opens out into the Yangtze gorge, through it a trail leads to La-bpu 'A-k'o; *see* Plate 100.

633 ing of *ngu*[1] is to carry, as a load on the back, and *bü* would refer to business,
361 thus *ngu-bü* would mean to carry a load to be sold, as on the Li-chiang market (PLATE 51), and this seems to be the better explanation of the two.

The actual Yi-gv, however, the name which is applied to-day to Li-chiang, is a very small village situated in a little valley back of the larger village called Gyi-wùa, the Chinese Ch'ing-ch'i-tsun 清溪村. Here water-springs issue over quite an area and these flow south, but not through the town of Li-chiang. These springs are called in Na-khi, Ssi or Ssü-mi gyi (Pomegranate water). The spring which issues at the foot of the eastern slopes of the Hsiang Shan 象山 (Elephant Mountain), and which forms the pond in the temple grounds of the Lung-wang Miao 龍王廟, is called Ngu-lu gyi by the Na-khi.

361 It is possible that the very first Na-khi settlement in this region was where the tiny hamlet of Yi-gv is now situated, for the Na-khi are also called Yi-gv khi (People of Yi-gv). The name Yi-gv was probably only later applied to their capital, the Chinese Li-chiang. The name Li-shui 麗水 (Beautiful waters) was first given to the district during the T'ang dynasty when it had been conquered by the Meng shih 蒙氏 (Meng family) in 794. Li Shui was also the name of the Yangtze, which further bore the name of Shen Ch'uan 神川. The name of Li-chiang does not appear until the Mongol dynasty in 1271. This name has been retained to the present day for the district, as well as for the town. The Li-chiang district numbers 28,375 families or a total of 132,582 inhabitants. Of these 68,216 are male and 64,366 female, and, according to the census of 1931, of the total population only 5340 men and 170 women were literate.

131 The town is situated in latitude 27° 10', according to Major Davies; in latitude 26° 52', and longitude 100° 27', according to Playfair. The Army Map Service *Gazetteer of Chinese Place Names based on V. K. Ting Atlas* gives longitude 100° 15', latitude 26° 51'. Its altitude is 8,200 feet. It is situated at the foot, that is, at the southernmost point, of the long limestone range of Hsiang Shan. The range extends north and divides the Li-chiang plain in half, the western part extending towards Nga-ba, an ancient lake bottom from which it is separated by a spur called Dza-dza mbu.

THE COMMUNES OF LI-CHIANG

361 101 *Pai-sha li.* — The villages situated on the western part of the plain belong to Pai-sha li, that is, south of and including the village to the west, Hsi-wen-ts'un 西文村, and Tung-wen-ts'un 東文村 on the east. They are called in Na-khi, Mbe-man nyi-mä-gv and Mbe-man nyi-mä-t'u respectively. Pai-sha, the Na-khi Boa-shi, is the largest village of Pai-sha li.[2] (PLATE 52.)

Shu-ho li. — The villages south of Pai-sha li, as far as the road which leads over Huang Shan 黃山 (Yellow Mountain) — the Gkaw-gku of the Na-khi — belong to Shu-ho li 束河里, of which Shu-ho, the Shwua-wùa of the Na-khi, is the largest village. The lamasery of P'u-chi Ssu 普濟寺 belongs to this *li*;

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[1] When the word is used by itself, it is read *gu*, but in conjunction with other words in a sentence, or in a name as here, Ngu-bü, it is pronounced *ngu* instead of *gu*.

[2] Since this was written the Communes are called Hsiang 鄉.

36/101 the place is called in Na-khi, P'u-ts'ü-wùa, after the village known in Chinese as P'u-ch'i-wa-ts'un 普七瓦村.

Ta-yen li. — The town of Li-chiang itself is in the li of Ta-yen 大研里. The villages to the east of Hsiang Shan belong to the same li, but not further north than the village of A-fu 阿夫.

Tung-shan li. — To the north of A-fu the villages belong to Tung-shan li (Eastern mountain li), the last village of that li being Lv-na-wùa (Black rock hamlet), the Chinese Lu-nan-wa 魯南瓦. Other villages of the same li are Hung-shui-t'ang 紅水塘, Wu-t'u 吳土 in the east where there are hot springs, Pen-ch'i-ch'eng 本其城 (the Mbue-tkhi-dza of the Na-khi; *mbue-tkhi* is the name of an evergreen oak, *Quercus semicarpifolia* var. *glabra*, with dark-green, glabrous leaves, and *dza* is a walled town hence the Chinese *ch'eng* 城, city), and Lu-tsui-lo 魯嘴落. La-ting 拉丁 is on the west bank of the Yangtze and the farthest east in Tung-shan li. North-west of it, situated on the slopes of a spur, is the hamlet of Jo-shui-t'ang 熱水塘, in the valley of the stream formed by the Pai Shui 白水 and Hei Shui 黑水. West, in a small valley among mountain spurs, is the village of Wu-t'u-t'ieh-ch'ang 吳土鐵廠.

Wu-lieh li. — South of Tung shan li is the Wu lieh li 吳烈里, the Na-khi Ghügh-lä. This joins Ta-yen li on the west, Tung-hsiang-ko li on the east, and Tung-yüan li 東元里 on the south. One of its principal villages is Nda-zaw, the Chinese Ta-jan 打然, which is situated in a valley or ravine in the mountains. [762] The climate is very cold and the village is poor. Nda-zaw is renowned for the many cases of suicide among its inhabitants, due mostly to illicit sexual intercourse, which usually ends in the suicide of both parties. The village is quite a distance from the town of Li-chiang and it takes a good part of the day for the peasants to reach the market. They return, men and women, during the night to their village, arriving usually at dawn. Bbue-na-k'o, the Tui-nao k'o 對腦殼 of the Chinese, another large village in this li, is situated on a terrace high above the Yangtze gorge. In the western part of the li are situated the hamlets of K'ai-wen-ts'un 開文村 and Yang-chia-teng 楊家登; these two villages are inhabited by Lä-bbu (Min-chia) tribespeople, the original inhabitants of the Nan-chao Kingdom.

Tung-hsiang-ko li. — East of Wu-lieh li is the Tung-hsiang-ko li. This extends south to the iron chain-bridge of Tzu-li-chiang, to the middle of the Yangtze on its eastern border. Its two largest villages, situated in the Yangtze valley, are Yü-mai-ti 玉麥地 and Tseng-ming 增明.

Tung-yüan li. – This li lies south of Wu-lieh li and forms a long wedge, the narrowest part being in the east where it comes to a point at the Tzu-li-chiang bridge. The broad part of the wedge adjoins Pai-ma li 白馬里 on the west. The important villages of that li are, in the extreme east, Yang-chien-shui 羊見水 and, in the central part, En (Ngai)-lieh-ts'un 恩烈村. In the western part, on a hill, is a Buddhist temple called Chin-shan Ssu 金山寺; also the villages Te-wei-ts'un 德為村 and Hsi-lin-wa 西林瓦, the Na-khi Ssi-li-wùa. In the center of the latter village is the ancestral temple of the Mu family. A stream which has its source in the snow mountain and gathers all the various streams which flow south over the Li-chiang plain, flows through Tung-yüan li and is there called the Ch'ing-ch'i-yü Ho 清溪玉河. A stone bridge crosses it on the extreme west border of the li, where it adjoins Pai-ma li. The bridge is called the Tung-yüan ch'iao 東元橋 and was built by the Mu family during the Ming dynasty. A mountain extends from north to south along the western part of the li, from which the above-mentioned stream flows; it is called She Shan 蛇山 (Snake Mountain).

Pai-ma li. — To the west of Tung-yüan li and immediately south of Li-chiang, is the li of Pai-ma. This is called in Na-khi, Wua-gkaṉ-ts'aṉ. The most important village is Chung-i-ts'un 忠義村 (Na-khi, Muaṉ-k'u, or the Lower or Southern gate). Other villages are San-chia-ts'un 三家村, the Na-khi Zhĕr-hăr-ndz(ĕr)-dzu (Where the green willow is born, or grows — on account of a large old willow tree which once grew there); the hamlet Chi-hsiang-ts'un 吉祥村, is divided into an upper 上 and a lower 下, the upper being called Ggŏ-boa-ts'aṉ and the lower Mbe-lü (actually central one); then Ch'ing-yün-ts'un 慶雲村, called Wua-gkaṉ-ts'aṉ, whence the li derives its Na-khi name.

Tung-ni-lo li. — On the extreme east of Tung-yüan li, extending south along the Yangtze, is the li of Tung-ni-lo 東你羅里, of which the largest village is Tung-ni-lo. The southern border of this li adjoins that of the Ho-ch'ing district 鶴慶縣. Wu-lieh li 吳烈里 adjoins Tung-ni-lo li on the east and extends south of Tung-yüan li; it is a continuation of the Wu-lieh li to the north of Tung-yüan li. It does not extend, however, to the Ho-ch'ing border but comes to a sharp point half the length of the eastern border of the li of Tung-ni-lo. The villages which belong here are Wu-lieh, in the north-western corner, and Ta-wa-ts'un 塔瓦村 (the Da-wùa of the Na-khi), in the west central part.

Hsia La-p'iao li. — East of the southern Wu-lieh li is the li of Hsia La-p'iao 下剌漂里. It extends from north to south to the Ho-ch'ing border. Its important villages are, in the west central part, T'ao-li-ts'un 陶禮村, and in the central part the village of Chung-chi 中脊, called in Na-hki Chu-gyi. In the east central part is the village of Mei-tzu-tseng 美自增, the Na-khi Muaṉ-dsu-dzä; to the south of the latter are the villages of Ta-le 打勒 (the Na-khi Nda-lä), San-yüan-ts'un 三元村, and Ssu-na-ku 四納故. The southernmost village is Mu-chien 木堅.

Ch'i-ho li. — The li of Ch'i-ho 七河里 (Seven rivers) is south of Tung-yüan li and extends east to Hsia La-p'iao. It is divided by the stream called Yang-kung Chiang 漾弓江, which flows into the Yangtze south-east of Ho-ch'ing, the Lä-bbu dü of the Na-khi, encircling the Sung-kuei 松桂 mountains to the south.

One of the streams which form the Yang-kung River is the Yü Ho or Jade Stream, the Ngu-lu gyi of the Na-khi, which has its source in the springs at the foot of the Hsiang Shan where the Lung-wang Miao stands. At Shuang-shih ch'iao 雙石橋[4] the stream divides into three branches. One flows from Pai-ma li to La-p'iao, one through Pa-ho 八河 (a village south of Li-chiang),

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[4] Shuang-shih ch'iao [Double (arch) stone bridge] is two li north-west of Li-chiang.

361 101 and one through the center of Li-chiang (PLATE 53); all unite in Tung-yüan and join the Ch'ing-ch'i-yü Ho. Flowing south, the latter river enters the Ho-ch'ing district and forms the Yang-kung Chiang. (The *Li-chiang fu chih lüeh* writes 漾工江 and 東員里 instead of 東元里.) A bridge called the Lo-ma ch'iao 勒馬橋 (the *Li-chiang fu chih lüeh* writes Lan-ma ch'iao 攔馬橋) spans it in the central part of the li on the main road between Li-chiang and Ho-ch'ing. In the western half of Ch'i-ho li are the hamlets of Shang Ch'i-ho 上七河 (Upper Ch'i-ho) and Hsia Ch'i-ho 下七河 (Lower Ch'i-ho), the Na-khi Mbu-kv. In the southern part is the hamlet of Li-shou 麗首. In the eastern part of Ch'i-ho li, that is, the region east of the Yang-kung Chiang, are the following important villages: in the northern part, A-shih-ts'un 阿失村, south-west of it Wa-k'uan-tu 瓦寬篤, the Na-khi Wua-k'o-ndu (Tile kiln). South-west of the latter are the hamlets of T'ai-p'ing-ts'un 太平村 and Mei-ch'i-chia 梅溪甲, and to the east of it is the village of Mu-kuan-ts'un 木官村; south-west of the last named is the village of Mien-ch'ang-chia 面塲甲, and south of the latter again is the village of Mei-so-chia 梅所甲, while east lies the large village of Ch'i-ku-ts'un 溪谷村, almost on the border of Ho-ch'ing.

Shang La-p'iao li. — To the west of Ch'i-ho li is the li of Shang La-p'iao 上剌標 (Upper La-p'iao), which is south of Pai-ma li. The most important villages are Ch'ieh-k'o-tu 且可都, in Nakhi Ts'ä-k'o-ndu (Salt-hole there), in the southernmost part of the li, with the hamlet of Chung-ho-ts'un 中和村 to the east or south-east of it. In the northern part of the li, south of the borders of Pai-ma li, are the villages of Hsia-tien-wa 下甸瓦 and Shang-chi-ts'un 上吉村.

Mu-pao li. — To the west of Shang La-p'iao li is the li of Mu-pao (Mu-pao li 木保里). The north-westernmost village is Wen-feng-ts'un 文峯村, in Na-khi Mùaŋ-bbu; more centrally located are Mu-pao 木保 and, south of it, Chung-ts'un 中村 (Central village). Ta-ts'un 大村 (Large village) is on the eastern border and south of it the hamlet of Ta-lü 達魯, the Na-khi Nda-lv.

La-sha li. — To the north of Mu-pao li is the li of La-sha 剌沙里, of which the important villages are Ch'ang-shui 長水, the Na-khi Ghügh-k'o, in the south, and to the north-east of it the village of Shang-i-ts'un 尚義村; the lamasery of Wen-feng Ssu 文峯寺, called Mùaŋ bbu-nä in Na-khi, belongs to this li, so do the villages Mei-tzu-ts'un 梅子村 and Tz'u-man 茨滿, the Na-khi Tsi-maŋ. On the western border, on the mountain slopes, is the hamlet of Lao-ch'eng-ts'un 老城村. At the extreme south-western end on the Li-chiang plain is situated the lake Sä-bpi Khü the Chinese Hsi-pi Hai 西碧海 or Sheng-pi Hai 生碧海; the mountain to the south of it is called Wan-sung Shan 萬松山, on its lower slope is situated the temple of Cheng-chüeh Ssu 正覺寺.

Nan-shan li. — The longest of all the li is Nan-shan li 南山里 (Southern mountain li). It extends south of and encircles La-sha li, Mu-pao li, and Shang La-p'iao in part, and reaches also to the borders of Ch'i-ho. It is a very mountainous li with little level ground. A road leads over these mountains from Ho-ch'ing to Shih-ku 石鼓 on the Yangtse. The villages are mostly situated along this highway. From north to south they are: T'ieh-kan-shu 鐵甘樹, which is, however, on the plain and in the north central part of the li and east of the road; along the road are Hua-i 花衣, Chi-tzu 敘子, Shan-shen-p'o 山神坡, Pen-shu 本樹 and the southernmost, Kuo-mei-ku 果美古.

Hsiang-ko li. — To the north of this li is Hsiang-ko li 香閣里. There are two li of this name. This is the western one, the eastern being along the banks of the Yangtze where the iron chain-bridge at Tzu-li-chiang forms the border. This western Hsiang-ko li extends north to the banks of the Yangtze, and joins the li of A-hsi 阿喜. The latter extends north, and comprises the Yangtze valley west of the Li-chiang snow range. The northernmost village situated along the highway to Shih-ku is Sha-pa 沙壩, and to the east of it is Leng-shui-kou 冷水溝, which is on the border of A-hsi and Hsiang-ko li. To the west of it is Ching-k'ou-t'ang 箐口塘. Others to the south and not in the Yangtze valley are Hsiung-ku 雄古 (the Na-khi Khyü-gkv), Lu-wa 盧瓦 and Chu-pi 竹披. The region to the north of the cross-roads (one running from Ho-ch'ing to Shih-ku, and the other from Chien-ch'uan to Li-chiang) on the top of the plateau, commonly called Lo-shui-tung 落水洞, is still the li of Hsiang-ko, which also extends south of these cross-roads to the borders of Chien-ch'uan. The southernmost village is T'ang-lang-pa 螳螂壩 (Praying mantis meadow). Other villages in the southern part are Lü-pi-shan 律比山, T'ien-hung 天紅, Mu-hai-p'ing 沐海坪, and Tien-wei 甸尾 (not to be confused with the Tien-wei of the prefecture of Chien-ch'uan).

La-shih li. — To the east of the northern part of Hsiang-ko li is the li of La-shih 剌是里, comprising a small area adjoining the Huang Shan in the east, which mountain separates it from the Li-chiang plain.

West of the pass over the Huang Shan, beyond Huang-shan shao 黃山哨, is the village An-lo-ts'un 安樂村. To the north of An-lo-ts'un is the hamlet of Chi-hsiang (ch'iang)-ts'un 吉祥村, and to the north of the latter is the lamasery of Chi-yün Ssu 指雲寺. To the east of the lamasery, on the western foot-hills of the limestone range which forms the southernmost spur of the snow range, and which separates La-shih li from Shu-ho li, is the hamlet of Ta-yü-ts'un 打魚村. In the western part of the li is the hamlet of Chi-lo-ts'un 吉樂村 and north-east of it Yü-lo-ts'un 餘樂村.

A-hsi li. — The villages in the Yangtze valley which form the li of A-hsi have already been described in the journey from the snow range west to the Yangtze gorges and Bbĕr-ddĕr. This comprises all the li from the bend of the Yangtze eastwards, to Tzu-li-chiang where the iron chain-bridge spans the river. (*See* page 253.)

There remain now only the two northernmost li within the loop, which are separated by the highway which leads to Shang-feng-k'o 上俸可.

La-pao li 剌寶里. — This is the eastern one. It extends south as far as Hung-men-tu 紅門渡, thence north to Chiang-wa-tu 江閘渡 (also called Chiang-wai 江外), and Shang-feng-k'o 上俸可.

Ta-chü li 大具里. — This, the western li is large, exceedingly mountainous and densely forested; the most important village is Ta-ku 打鼓 (Na-khi, Nda-gv), on the terrace above the Yangtze and within the loop.

361 101 The snow range does not apparently belong to any separate li. The A-hsi li eastern border line extends along the summit peaks of the range to the village of Jo-shui-t'ang 熱水塘, at the mouth (entrance) of the Yangtze gorge, where it cuts through the snow range. Beyond the last mentioned village on the right bank of the river, the territory belongs to the li of Ta-chü. Although on the right bank of the river there are only cliffs thousands of feet high, where it is impossible to obtain a foothold, still less room for a hut, house, or village, the prefectural map of Li-chiang gives several names which designate certain rocks or parts of the cliff. They are located in Ta-chü li and read from south to north as follows: Ch'ing-lung-shui 青龍水 (Azure dragon water), Ta-ngai-fang 大岩房 (Great cliff dwelling), Hei-feng-t'ang 黑風塘 (Black wind embankment), Chin-kuei-tzu 金櫃子 (Golden cupboard), and Chi-kuan-liang 雞冠樑 (Cock's-comb ridge). This last is at the exit of the gorge. From Ta-chü, which is identical with Ta-ku, a trail leads along the Yangtze, but quite a distance from the actual river bank, on the western slopes of the main range which fills the loop.

North-east of Ta ku (Nda-gv), is the village of Lao-pen-ts'un 老本村 (La-mbe), further north Sheng-se-lo 生色洛 (Sä-sä-lo), and finally Chu-ku 住古 (Tsu-gkv). From the main central trail which leads to Mba-yi-wùa (Ming-yin-wu 鳴音吾), a trail leads to Nda-gv, and here we encounter the villages of Pu-ku-tsu 布固足 (Bbu-gkv-dsu) and P'ei-tan 培單 (P'ä-da).

Chiu-ho li. — To the west of Hsiang-ko li is Chiu-ho li (Nine stream li) of which the principal village is Chiu-ho-kai 九河街. The southernmost is Hui-lung-chia 迴龍甲, directly north of Chien-ch'uan. At the foot of the mountains which hem in the Chiu-ho valley on the west, are many villages of which the most important are, omitting the southernmost hamlet already mentioned: Ch'ing-chiang-chia 青江甲, Lung-ying-chia 龍應甲, Chi-lai-chia 吉來甲, A-ch'a-chia 阿差甲, Tien-t'ou-chia 甸頭甲 and Li-tzu-yüan 李子園. The border of Chiu-ho li passes through the top of the mountain range of which Lao-chün Shan 老君山, some distance to the west, is the highest peak. The villages situated to the west of that range, and still belonging to Chiu-ho li, are, from south to north, Sung-p'ing-pa 松平壩 in the south-western corner of the li, Wei-nan-hsiang 味南鄉, Ta-ngai-ts'un 打岩村, Jo-shui-t'ang, Shih-hung-shan 石紅山, Ma-p'ing-pa 馬平壩, Ta-p'iao-ts'un 大票村 and Leng-shui-kou. On the main highway coming from Chien-ch'uan, to the south of Chiu-ho-kai, is the hamlet of Kao-meng-ho 高猛河. To the north is Kuan-shang-ts'un 關上村, and the last hamlet is Chiu-ho-kuan 九河關 (Chiu-ho pass).

Shih-ku li. — To the west of Chiu-ho li is Shih-ku li 石鼓里, of which Shih-ku, the Na-khi La-ba or La-ba wùa-gkv, south of the bend of the Yangtze, is the most important village. The south-western part of the li terminates at the border of Ch'iao-t'ou li 橋頭里, which adjoins the high mountain known as Lao-chün Shan 老君山 in the west, the Li-chiang — Lan-p'ing hsien 蘭坪縣 border passing through its summit.

The Shih-ku li consists of a long valley watered by the La-ba gyi, (Ch'ung-chiang Ho 衝江河), with the Wang-chiang Shan 望江山 forming its south-eastern border. An affluent actually has its source in Lao-chün Shan and flows along the western slopes of Wang-chiang Shan, while the main stream has its

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source in La-ba Ngyu (Mt. La-ba) to the west of Shih-ku, and forms the main valley of Shih-ku li. The villages on the south bank of the stream are, from west to east, T'ao-hua-ts'un 桃花村, Shih-t'ou-ts'un 石頭村, A-na-wa 阿那瓦, Chu-wu-ts'un 竹武村, Ch'ou-chung-ts'un 丑中村, and Chu-yüan-ts'un 竹園村 a little west of Shih-ku. On the northern bank of the stream, from east to west, are the hamlets of Kao-ku-ts'un 高古村 and Ta-chu-kou 打朱溝; among the mountains is the hamlet of Shih-chih 時支; thence again on the valley floor and the foot of the hills, Cheng-hsiung-ku 正雄古, Pai-ting-ts'un 白丁村, Pan-p'iao-ts'un 板瓢村, Lo-lo-chai 羅羅寨 and Lo-kuo-ching 羅鍋箐.

Ch'iao-t'ou li and Lu-tien. — Ch'iao-t'ou li consists also of a valley watered by a stream called the Ch'iao-t'ou Ho 橋頭河, but it is much more sparsely populated. The south-western corner of this li converges with Lao-chün Shan, and is bordered on the west by Lu-tien li 魯甸里.

In this *li* Lu-tien (Na-khi Lu-dü) is the largest village. Directly south of Lu-tien, near the Ch'iao-t'ou li border, is the hamlet of Ta-mi-ch'u 打米杵 (Pounding rice pestle). It was also called the Ta-mi-ch'u 打米處 (Place of the pounding of the rice), for all the peasants of the region used to come to pound their rice there. In Na-khi it is called Nda-muan-ch'u. (*See* p. 300).

Chü-tien li. — To the north and east of Lu-tien li and Ch'iao-t'ou li is Chü-tien li 巨甸里, the largest village of which is Chü-tien on the Yangtze. The northernmost hamlet is T'a-dza, (T'a-ch'eng 塔城), and the northern border of the li is T'a-ch'eng Kuan 塔城關 (T'a-ch'eng Pass) (PLATE 155). Opposite T'a-ch'eng is a small ferry which plies east to the Chung-tien territory east of the Yangtze, and is known as T'a-ch'eng tu 塔城渡. To the west of Chü-tien li is the territory of the prefectural city of Wei-hsi.

Most of the villages, as may be surmised, owing to the very mountainous nature of the country, are in the Yangtze valley, and these villages have already been mentioned in their proper place.

THE ANCIENT DISTRICT OF T'UNG-AN 通安州

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In the twenty-second year of the period Chih-yüan (1285), the Chün min Tsung-kuan fu, or the Yamen of the military and civil Governor of the Circuit of Li-chiang was abolished, and in its stead there was established the office of Hsüan-fu-ssu, or Pacification Commissioner. The latter according to the *Li-chiang fu chih lüeh* Vol. 上, ch. 4, fol. 34b, resided at La-pa-ts'un 剌巴村 this is the present Shih-ku, then under the control of Chü-chin chou 巨津州. Afterwards it was transferred to the east of the ancient T'ung-an chou in the territory called San-tien 三甸. The Hsüan-fu-ssu controlled the fu-magistracy of Pei-sheng 北勝; also seven chou, viz., Lang-ch'ü 蒗蕖, Yung-ning 永寧, Shun chou 順州, T'ung-an 通安, Pao-shan 寶山, Lan chou 蘭州 and Chü-chin 巨津; the hsien of Lin-hsi 臨西, the present Wei-hsi, was also in his dominion.

At the time of Kublai Khan's arrival (in 1253 or the beginning of 1254), in the territory known as Li-chiang, the town of Li-chiang did probably not exist, but the Circuit of Li-chiang 麗江路 was established in the 13th year of Kublai Khan's reign as Emperor of China (1276). Apparently the nearest place of

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133 range of ice-crowned peaks exactly like those of Shan-tzu-tou. The last of these peaks at the head of the valley is higher than Gyi-nà nv-lv, hitherto considered the second highest peak of the Jade-dragon mountain. It is of about the same height as Shan-tzu-tou. This parallel range is often spoken of by the Na-khi as 'A-ts'an-gko nv-lv (Snow peaks of 'A-ts'an-gko), and I have adopted the name for the ice-crowned peaks, the southernmost of which is the second highest, with Gyi-nà nv-lv third, and Ha-ba ndshër nv-lv fourth of the Li-chiang snow range.

There are many snow peaks in the extreme north-west of Yün-nan, some of which are higher than the Li-chiang range and like the latter they also extend from north to south. Directly north of Li-chiang, in the new province of Hsi-k'ang 西康, is a large snow range called Gangs-dkar Rigs-gsum-mgon-po (pronounced Gangkar risum gompo), (PLATE 55), also known as the Gangkar-ling (Gangs-dkar-gling) snow range (Kung-ka-ling Hsüeh-Shan 貢噶嶺雪山 in Chinese). (PLATES 55, 56, 57, 58, 59). It is composed of three isolated peaks which rise from a high plateau and form a triangle,[17] but they extend from west to east, and are directly north of the Yangtze loop. The river Zho Chhu (Iron River; Wu-liang Ho 無量河 of the Chinese) flows at the foot of the range and debouches into the Yangtze at the apex of the loop (PLATE 105). The entire Gangkar-ling range and the Zho Chhu were once under the rule of the Na-khi chiefs, in particular during the Wan-li period of the Ming dynasty (1573–1619). There are extensive Na-khi villages, collectively called O-yü, the inhabitants of which are descendants of the Na-khi soldiers who once guarded the region.

There is one other range not marked on any map, and that is Mu-ti Gangkar (Mu-ti Gangs-dkar)[18] which lies east of the Ya-lung 鴉礱 in Hsi-k'ang. It is about 19,000 feet in height and glacier-crowned; the western face of the mountain is in Mu-li 木裏 (Mi-li in Hsi-fan, Mä-li in Na-khi) territory; it also extends from north to south, with the Ya-lung flowing at its foot, in a gorge 11,500 feet deep, and 1,300 feet higher than the Yangtze.

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133 Still farther north is the Mi-nyag Gangs-dkar[19] (Minya Konka as I baptized it) (PLATE 60). It is north-east of the Mu-ti Gangkar range and south-west of Ta-chien-lu 打箭鑪, in Hsi-k'ang. Although Na-khi are supposed to live near Ta-chien-lu, in all my travels in that region I have not come across any of their villages. The farthest north are those on the Tibetan side north of Yar-kha-lo and in Mu-li territory near the Yün-nan border. These will be described in their respective places.

133 The Li-chiang Records state that besides being called the Yü-lung Shan, the Li-chiang snow range is also called Hsüeh-ling 雪嶺 and is covered with eternal snow, visible for a hundred li or more. Half-way up the mountain is said to be a pond, but the only pond known to me on this snow range is at the foot of the last and southernmost crag, called Hua-lä-bpo (H-M., Ünlupe).

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[17] The three peaks are named after the Lamaist trimurti Rigs-gsum mgon-po རིགས་གསུམ་མགོན་པོ (The Three Lords), defenders of Lamaism, i.e., Chenresig (Spyan-ras-gzigs), Jamdyang (Hjam-dbyangs) and Chhana-dorje (Phyag-na-rdo-rje).

[18] མུ་ཏི་གངས་དཀར

[19] མི་ཉག་གངས་དཀར

CHAPTER VI

Chung-tien 中甸

634 The district of Chung-tien, situated north of the Yangtze loop, forms an inverted pyramid, the apex being its southernmost point, the broad base of the pyramid adjoining the new province of Hsi-k'ang the former Ch'uan-pien 川邊, or frontier of Ssu-ch'uan, commonly known as the Tibetan Marches. Chung-tien is called Ndzu-dü in Na-khi, and in Tibetan rGyal-thang.

Only the southern half of the region is inhabited by Na-khi, as the district of Bbêr-ddêr, which adjoins the Yangtze on the east and the mountain range of A-nà Ngyu (A-nà-ngv, An-nan-ku 安南古, also known as Pei-ti Shan 北地山) to the north; beyond are Tibetans only.

The district of Chung-tien is divided diagonally from north-west to south-east by a stream known to the Chinese as the Chung-chiang Ho 中江河. They call the upper part the Shih-to-kang Ho 碩多岡河, while the Na-khi call the entire stream the Yü-ndo gyi. It is however better known as the Chung-tien Ho 中甸河. It debouches into the Yangtze above the 'A-ts'an-gho gorge. Its source is to the north of Pei-ti Shan (A-nà Ngyu). The lake of Chung-tien is called Ts'ao Hai 草海 by the Chinese and Ndla-bpa Khü in Na-khi; the Tibetans call it Na-pa Tsho.

● 361 The seat of the magistracy is Chung-tien, whence the district derives its name. Chung-tien is situated at an elevation of 11,500 feet on a large grassy
[243] plain too cold to grow anything but wheat, and is inhabited by about 100 families, mostly a mixture of Chinese, Mo-so and Tibetan. Its geographic
[131] position according to Major Davies is latitude 27° 50′ and longitude 99° 45′.
[248] To the north of Chung-tien dwell the notorious robber tribe, the Tong-wa (sTong-wa), the Chinese Tung-wang 東旺.

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173 The *Hsü Yün-nan T'ung-chih-kao*, Vol. 12, ch. 9, fols. 11b and 12a, states that during the Han dynasty Chung-tien was in the hsien of Sui-chiu 遂久, subject to Yüeh-sui Chün 越巂郡. Sui-chiu was west of Yung-ning, and is the present Chung-tien. Under the Shu Han (221–264) it belonged to Yün-nan Chün 雲南郡. In the Sui dynasty (590–617) it was the Mi chou 宓州, controlled by the Tu-tu fu 都督府 (Yamen of the military governor) of Jung chou 戎州 (this is the present-day I-pin 宜賓 (Hsü chou 敘州) of Ssu-ch'uan). In the T'ang (618–906) it was also known as Mi chou. Under the Mongols (1280–1367) it belonged to the circuit of Li-chiang. In the Ming dynasty (1368–1643) it was in the prefecture of Li-chiang. In the Ch'ing it remained unaltered. Wu San-kuei 吳三桂 rebelled and gave the land of Chung-tien to the Dalai Lama of Lha-sa.[1] In the fifth year of Yung-cheng (1727) it came under the control of Ho-ch'ing. A Chou-p'an 州判 (District judge) from the chou of Chien-ch'uan (a magistracy between Ta-li and Li-chiang) resided there. In the 21st year of Ch'ien-lung (1756) a change was

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[1] According to the Mu Chronicle this was in the year 1668, during the rule of Mu Yi (1660–1692), chief of Li-chiang.

[p. 248]

(rDo-rnga-rong) in Tibetan, meaning Valley of the Stone drum. Wang-chiang 497 X
Shan is a continuation of Lao-chün Shan 老君山, the latter being quite a dis- 133 X
tance south-west of Shih-ku.

The Yangtze at the bend is of considerable width — more than 200 yards; 137 X
on its bank maize is cultivated. Small, grey, sandy islands, covered with [243]
grass, dot the river. It is said to be the fifth river in order of length, yet in
the quantity of water discharged it is second only to the Amazon, four times
as large as the Mississippi, and a hundred times as large as the Nile (GREGORY).

The town of Shih-ku[7] is situated on the very bend of the Yangtze, on the
slopes and top of a promontory. Near the town is a sort of ferry consisting of [505]
a raft of doubtful safety.

The town consists of over 200 houses. The merchants and a few families 361 ●
are Chinese, the rest Na-khi; the population around Shih-ku is composed of
Na-khi, Li-su (力些 or 傈僳) and Lo-lo. The town derives its name Shih-ku 346
(Stone drum) from the large stone drum on the slopes to the north of the
town. The stone drum rests on an oblong rock and is truncate at its base. A belief exists that should the drum split, a calamity will befall the country. Oral tradition relates that Chu-ko wu-hou 諸葛武侯 (Chu-ko Liang 諸葛亮) erected the stone drum when coming from the south to attack the T'u-fan.

The drum was erected to guard against the T'u-fan and was thus known 346
as the Chen t'u-fan ku 鎮吐蕃鼓. At first there was no inscription on the
faces or sides of the drum. During the reign of Chia-ching, in the year of

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longed to Yüeh-sui 越嶲, which was in the State of Shu, it is believed that the present Shih-ku is identical with the Shih-niu of Shu, the birthplace of Yü.

Legend relates the following: The eldest son of the Yellow Emperor (Huang Ti 黃帝) was Ch'ang I 昌意 who descended from on high and dwelled on the Zo Shui 若水, and became the Chu-hou 諸侯 (Prince). He married a woman of a family from the mountains of Shu; they called her Ch'ang P'u-shih 昌僕氏. There was born Chuan Hsü 顓頊, who for 10 years assisted Shao Hao 少昊 (2598 B.C.) who was the second of the five legendary rulers. Twenty years afterwards he ascended the throne as Emperor (2514 B.C.)." The Zo Shui is the present Chin-sha Chiang (Yangtze).

Kun 鯀 (the father of Yü) married a woman of the family Hsin 莘. Her name was Nü Hsi 女嬉. Though of age, she had no illicit offspring.

Hsi went up the Chih Mountain 砥山 and there obtained the *I-i* 薏苡 (*Coix lachryma-jobi*, a grass related to maize) and swallowed it. She felt affected as if she had had intercourse with a man, and became supernaturally pregnant. Her side (under the arm) was cut open and there came forth Yü.

The *Fang-yü chi-yao* 方輿紀要, ch. 24, fol. 27, states, however, that the Shih-niu Shan 石紐山 is one li south of Shih-ch'üan hsien 石泉縣 (this is 215 li south-west of Lung-an fu 龍安府 in north-west Ssu-ch'uan). Yü was born in Shih-niu.

Shih-ku is a long way removed from the Hsi Ch'iang 西羌 country, and it is just a fancy of the compiler of the *Tien-hsi* to declare that Shih-niu and Shih-ku are identical.

The *Li-fan T'ing-chih*, ch. 1, fol. 29b, states that "the Shih-niu Shan is in T'ung-hua-li 通化里. On the top of the mountain a Yü miao 禹廟 has been built. Behind the temple is a rock wall touching heaven. On that wall are engraved the three large characters, 石紐山. Who carved them is not known. Yü was born on Shih-niu Shan, which is in the present Shih-ch'üan hsien. This was the Han dynasty Kuang-jou, 廣柔. Thus the Yün-nan Shih-ku cannot be the Shih-niu of Yü.

[7] Shih-ku is in latitude 26° 50′ and longitude 99° 55′, according to Major H. R. Davies (*Yün-nan*, p. 258).

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Back of Shih-men-kuan a beautiful little valley extends west into the wooded hills, while a perfect cone of a mountain stands sentinel at the entrance, crowned by a lovely temple, guarding the valley and the village (PLATE 153).

The trees found along the river bank here are mostly *Diospyros lotus*, a wild persimmon, walnuts and catalpas. The trail is very narrow and follows the bank of the river which is, however, quite broad, and full of islets (October). Red sandstone walls are exposed on the otherwise green slopes of the mountain, which rise steeply from the valley floor. Fields of maize and a few houses announce the fact that we have reached the hamlet of Mùen-tsü-dtu (Mu-ts'ao-tu 木[illegible]; H-M., Mutsüto). [243]

[261] The hamlet is distinctly scattered, for several li beyond is the rest of the village, considered part of it, but called Bü-dsu-wùa-lo (H-M., Büdsuälo). At this village a little stream enters the Yangtze, spanned by a small, wooden, covered bridge, picturesquely set in a grove of willows.

The region is called Hung-shih-ngai 紅石[illegible] (Red cliff), from the red sandstone cliff mentioned previously. The Li-chiang records state that "it is exactly 100 li from Li-chiang, or 20 li from Shih-ku, and rises straight from the Yangtze, overlooking the same; it flanks the river for a distance of over 30 li and adjoins Shih-men Kuan to the south. It is the throat of the Mongols and Tibetans, and is still considered the dangerous pass of western Yün-nan." It is indeed a very important pass, the only one here on the Yangtze and frequented by the Tibetans, who come, sometimes with a thousand pack-mules, once a year to fetch tea from P'u-erh 普洱 in south Yün-nan. In the summertime, when the Yangtze is in flood, the trail is often submerged and impassable.

Many valleys debouch into the Yangtze valley, the trail passing through bushes of small white-flowered Bauhinias, *Prinsepia utilis*, Spiraeas, a Desmodium with pink flowers, Rhamnus, etc. The path is lined by limestone boulders and conglomerate. The valley narrows and we enter a veritable canyon of bleak, reddish sandstone walls which rise hundreds of feet straight from the river-bed. This is the real Hung-shih-ngai (H-M., Hoschingu), the "dangerous pass of western Yün-nan." The trail is built up of rock, straight out of the river-bed and flush with the wall. Opposite, on the eastern bank of the Yangtze, is situated the Na-khi hamlet of Lä-ndo (Leng-tu 冷渡, Cold ford; H-M., Lindo). A blackish peculiarly shaped mountain guards the other side of the canyon.

The mountain spur which flanks the Yangtze on the west is called Hua-ma Shan 花馬山 (*see* Historical Part pp. 95, 186), after which the ancient

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Chü-chin chou, named A-ssu-ts'ung [illegible], revolted and took possession of Stone gate Pass, but was defeated by Lu Chung-heng [illegible], who was marquis of Chi-an [illegible]. In [illegible], according to the Ming annals, the Na-khi chief Mu Ch'u (the eighth generation, born in [illegible], and known as A-ts A-ch'u) guarding the Shih-men Kuan, when he became the chief of Li-chiang at the death of his father. He was succeeded at Stone gate Pass by his brother Mu Kuei [illegible]. In the Mu chronicle the latter's name is written Mu K'uei [illegible]. His Na-khi surname was A-à'ä. He was the Shih-men-kuan Ch'ien-fu-chang 千夫長 (Head of a thousand men). Later he became a Hu-fu-fu [illegible]. Shih-men-kuan is the name of a village as well as of a pass.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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[p. 298 F]

(Courtesy Nat. Geogr. Soc.)

Plate 156. — The Town of Wei-hsi

[illegible]

The town consists of about 400 houses and is at an elevation of 7,500 feet. Its inhabitants are mostly Chinese. The Na-khi call it Nyi-na, the Tibetans Ba-lung.

*487 *133 *137 while several species of oaks grow on the lower half of the mountain slopes, and above them are forests of pines. Two li beyond the last village we come to the Na-khi hamlet of Bä-da (H-M., Bäta) situated along a brook lined with walnut trees. Here the valley narrows considerably; the slopes are terraced and mainly rice is grown. The rocks are phyllitic schist, with many quartz-veins and limestone, and the trees pines and oaks. This calcareous phyllitic stage is succeeded by crumpled quartz-mica schist, and as the valley narrows to a ravine the river-bed is littered with igneous rocks (GREGORY). On the south bank of the stream is situated the hamlet of Wu-lu-wan [illegible]. In the narrowest part of the valley or just a short distance beyond, another valley debouches from the south. Here the trail passes through the village of Chi-li-wan 吉利灣.

In the main valley, about a half a li beyond Chi-li-wan, cultivation ceases, with the exception of some steep, cultivated hill-sides with one or two houses. The forest here is of a mixed and semi-evergreen type and is mainly composed of several species of oaks, *Castanopsis concolor*, and *Schima argentea*, while along the stream *Alnus nepalensis* is the most common tree, in company with *Uraria sinensis*. The trail leads across a wooden bridge and follows on the south bank to a meadow, and then ascends the southern valley slopes in steep zigzags. Opposite on the steep northern valley slopes there are still a few fields and huts. From here a commanding view rewards the traveler looking back towards the Yangtse over the valley of the Chü-tien Ho. The former type of vegetation has now given way to pines and oaks, with *Rhododendron racemosum* and *Rhod. decorum*, *Lyonia ovalifolia*, etc.

Leaving the main branch of the valley we turn directly south, at an elevation of 8,000 feet, into another branch which becomes narrower and narrower, the stream being the width of a brook; but the ravine, instead of terminating in a mountain spur, emerges by a narrow cleft into a broad, circular basin, the rushing brook becoming a broad stream, again flowing lazily in a sandy, gravelly bed between fields. In the valley tall pine trees form dense forests till we come to the hamlet T'ai-p'ing-t'ang 太平塘 (H-M., Taipingta). From here we descend through wild walnut groves and pass another hamlet called Ta-shui-kou 大水溝. The trail leads to the stream-bed which it follows.

The vegetation now changes completely, being composed mostly of *Pyrus pashia*, Malus, Corylus or hazel-nut bushes, and tall trees (*Corylus chinensis*), also several species of Acer, as *Acer robustum* with cane-brake, or *Arundinaria faberi* as undergrowth. It takes on the character of the uplands, for we find *Meliosma cuneifolia*, Viburnum, Cornus, Rosa, Cotoneaster, Desmodium, etc.

[361] *Lu-tien village.*—The narrow ravine, with its steep slopes, opens out abruptly through the narrow cleft mentioned, into the broad amphitheatrical valley, with scattered groups of houses which comprise the Na-khi village of Lu-tien 魯甸[18] (MAJ. D., Li-tien), the Na-khi, Lv-dü.[19] This is 70 li distant

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[18] Tien 甸 stands for frontier lands.

[19] The hamlet is situated on decomposed outcroppings of eruptive rocks. The most conspicuous rocks of the floor basin are biotite-quartz-diorite-porphyry, also rhyolite and

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

● 361 *Wei-hsi.*—This town, called Nyi-na in Na-khi (Chinese, Ni-na [illegible]), and Ba-lung (hBah-lung) [16] in Tibetan, is situated on the upper slopes of the west bank of the Yung-ch'un Ho in a depression or hollow between two narrow low ridges (PLATE 158). The inhabitants are mostly Chinese. Na-khi live in the outskirts and neighbouring villages, and Li-su on the hill-tops. The town consists of about 400 houses, is a forlorn and not over clean place, and is situated at a height of 8,000 feet. It is surrounded by a low earth wall, of which the north gate, the most dilapidated one, is built of wood. The west gate resembles more a hole kicked out of the wall.

In ancient days Wei-hsi had no wall. In the sixth year of Yung-cheng (1728), a Fu (Ho-ching city) T'ung-p'an was transferred to reside there [other records say in the fifth year of Yung-cheng (1727)]. In the eighth year (1730) the viceroy O Erh-t'ai 鄂爾泰 ordered the T'ung-p'an Ch'en Ch'üan [illegible] to build a tamped earth wall, over two and seven-tenths li in circumference, with four gates. In the 26th year of Tao-kuang (1846) the Wei-hsi Assistant Colonel Wang T'ao 王濤 invited the gentry to contribute funds to erect nine watch-towers. In the second year of T'ung-chih (1863), the city fell into the hands of the Mohammedan rebels and the towers were burnt and much of the wall collapsed.

[999] 778 A Catholic mission has been established here, the church being south of the west gate, and the Protestant Pentecostal mission is not far away. The Ssu-ch'uan guild 四川會 has a nice temple and a clean rest-house at the northern end of the town overlooking the Yung-ch'un Ho. Pao-hua Shan 寶華山 is a mountain to the west of the town and on the top of it is a temple called the Wei-an Ko 維安閣.

Ten li south of Wei-hsi is the lamasery of Lan-ching Ssu [illegible]寺. It was built in the 10th year of Yung-cheng (1732). Its Tibetan name is bKra-shis-rab-brtan gling pronounced Tra-shi rab-ten ling.[17]

499 133 137 Twenty li west of Wei-hsi is a high mountain separating the Yung-ch'un Ho from the Mekong.[18] The mountain is called the T'ai-i Shan 太乙山 (Mountain of the primordial cause). It is also known as T'ien-i Shan 天乙山 and extends to the Li-chiang border at Shu-miao [illegible]. A dangerous mountain path leads up it, and it is necessary to climb with the help of vines and lianas. The entire region which comprises the Wei-hsi district is known to the Tibetans as sKye-nag-rong [19] pronounced Kye-nà-rong, or the Valley of the black people, or black men, which would correspond to the Chinese Wu-man. The meaning of Wei-hsi is "To hold or maintain the West."

5. FROM WEI-HSI TO YEH-CHIH 葉枝 PLAIN

[323] We leave the town by the north gate where a pottery is established, and descend to the main road and the stream-bed, which we cross over a stone-

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[16] [illegible]

[17] [illegible]

[18] The range consists mainly of coarse gneiss and schists, while the floor of the Wei-hsi basin consists of a series of delta fans which have been deposited at the foot of the eastern slope of the divide (GREGORY).

[19] [illegible]

arch bridge by a small hamlet consisting of a few houses. The trail leads on 487 the east bank of the stream along the foot of a rocky mountain slope com- 133 posed of reddish-purple boulders. The vegetation consists mainly of bushes such as Corylus and Escholtzia. 137 The mountains rise to about 2,000 feet on the west bank, and 3,000 feet on the east bank, with secondary parallel ridges. Terraced rice-fields extend along the banks, but well above the river. On the west bank is situated the village of Hsiao-ma-ch'ang 小馬廠. Here the slopes of the mountain are covered with tall forests of *Pinus yünnanensis*. One li beyond we come to a few houses which compose the village of Ta-ch'iang-pa 打槍壩, also situated on the west bank. The river winds considerably, passing through a small rocky defile, the trail following downstream on the east bank. The path becomes narrower and almost impassable due to many wash-outs and projecting boulders. About a hundred feet above the stream on the west bank is the hamlet of Ma-li-p'ing [illegible].

We cross a small tributary and follow the ever-narrowing trail, which in places is really perilous, winding up and down and around hill-sides, then again through groves of oaks and *Cornus capitata* trees, pears, Rhamnus, and Berberis, until we come to the poorest village so far encountered; it is called La-p'u-wan [illegible] (also written [illegible]). Soon we come to another village called Chuang-fang 庄房; here the river is very narrow and strewn with huge boulders, a wooden bridge crossing it. The hamlet is on the east bank almost at the level of the river-bed. A little over a li brings us to the Tibetan village of Wua-shi (Wa-shih 瓦石). [316] About 30 li to the west of this place a quicksilver mine is said to exist. Red sandstone and gray grits with patches of manganese dioxide and iron oxide are to be found at Wua-shih (GREGORY).

The valley becomes considerably narrower with rather steep slopes.

Ka-ka-t'ang village.—Ten li more and we arrive at the narrow, filthy [26] conglomeration of huts and pigsties which calls itself the village of Ka-ka-t'ang [illegible]. Near the entrance to the village is a spring enclosed in a square rock basin over which a tiny Lung-wang shrine had been built. Fish swam peacefully in it. The inhabitants nearly all have goitres, some of [47] extraordinary size, almost as large as the head itself.

From Ka-ka-t'ang a trail leads east across a pass and along the valley of the Chung-ch'iu Ho 中秋河 to La-p'u. The Chung-ch'iu Ho has its source on the northern slopes of the Li-ti-p'ing and flows first parallel with the Yung-ch'un Ho and then turns straight north there it is called La-p'u Ta-ho; it bends east at La-p'u, and debouches into the Yangtze at Ch'i-tsung 其宗. The Chinese military map of Yün-nan gives its source south of Pong-tse-ra and ignores two high passes between Pen-tzu-lan 奔子欄 and La-p'u, thus making the stream flow over the passes south, instead of from south to north. Davies' map is here also completely wrong, for the two sources of his stream, one in the Kar-ri La and the other in the Ponge La, a pass 12,150 feet in height, flow together on the map, but have no outlet. The Yon-dze-khá, which is the Tibetan name of the stream, rises in the Pai-mang Shan and flows south, but above Rong-sha (Lo-she [illegible]); it then flows east and debouches into the Yangtze.

water. Their[1] language is a species [dialect] of that of the P'o-jen 僰人. [197] Their disposition is like that of the Mo-so. They abhor litigation. They 487* weave hemp cloth, plant fields, and pay taxes in kind."

From Hsiao-wei-hsi to Pai-lang-t'ung 白浪桶, on the east bank of the 133* Mekong, is a distance of about three li. The village is situated about 200 137* feet above the river. The trail ascends to the summit of a hill whence a glorious view of the Mekong valley opens before the traveler, the hill being above Pai-lang-t'ung. From here we march through beautiful groves of walnut and chestnut trees, which also line the trail to the little hamlet of Chu-ta 出大 (H-M., Djüta bungun), with its terraced rice and maize-fields. At Chu-ta are large rapids in the Mekong, and high, conical mountains tower into the sky, resembling huge volcanic cones, one being especially conspicuous even from south of Hsiao-wei-hsi.

The trail crosses a tributary over a wooden bridge near the village of Pa-lo 巴羅 (H-M., Balo) and five li beyond passes the hamlet of Wo-nu 窩努. The Mekong valley narrows, and beyond, at a bend of the river on the west bank, there is a small hamlet with pine forest above it; on the east bank diagonally across is the hamlet of Ngai-wa 岩瓦. Here two rope bridges span the Mekong. The trail passes at the foot of a vertical and overhanging wall of slate and mica schist, thence through stunted oak forest somewhat above the river-bed. For a considerable distance no habitation is visible and the region is wild and lonely. Beyond the narrow part, the valley widens into a flat, broad terrace, on which is situated the hamlet of San-chia-ts'un 三家村; maize here, too, is the principal crop. Again the trail leads along a bluff considerably above the river, only to descend to its banks at the mouth of a narrow canyon, with a torrent rushing to the Mekong. This torrent is called the Ta-ch'iao Ho 大橋河 (Large bridge River) and is spanned by a wooden bridge. The bridge was once covered but is now in ruins, and is not the large one that the name would imply. Apparently the narrow canyon widens into a broad valley, as a high, blue mountain range with rugged peaks is visible in the background. The village of Ta-ch'iao 大橋 (H-M., Tatschau) is situated on a terrace above. The river makes a rather wide curve, round a spur which extends considerably out into the stream-bed and forces the river against a steep mountain wall of purplish rock, some 1,500–2,000 feet high. At the foot of the rock wall the trail winds near the river-bed over many land-slides; it ascends again and leads high above the river through stunted pine forest, which covers the gravelly, sandy, much eroded hill-sides, following the contours of the deep ravines.

K'ang-p'u and Šhou-kuo Ssu lamasery.—We emerge at K'ang-p'u 康普, 361 ● called K'u-mbu (The threshold) in Na-khi; the land spreads out like a fan 500 feet above the river. K'ang-p'u is a somewhat neglected-looking affair, consisting of two villages proper, Upper and Lower K'ang-p'u, separated by a stream which flows in a ravine and is spanned by a wooden bridge. In the 622 northern part of the village is the house of the chief who holds the rank of T'u-ch'ien-tsung (Native lieutenant). His family name is Nan 南. He is a very pleasant and dignified-looking individual, with a dense greyish mustache, and resembles more an aristocratic Magyar than a Na-khi. In his

[1] [i.e., the La-ma-o -- Analyst]

Here¹ prior to

1905 a Catholic mission was established, where Père Dubernard was murdered in cold blood by the fanatic lamas. The bridge is 150 feet above the river-bed and one glides down at express speed to less than 50 feet on the other side. Those unaccustomed to crossing by such not altogether too safe means, strapped to an oak-wood slider greased with yak butter, are all but cheerful at the prospect, be they native or European; those used to crossing such ropes suspended high above the river, pass back and forth as unconcerned as we would cross a courtyard. The rope is often greased by the man sliding across; he would put liquid butter from a bamboo tube into his mouth and, holding his head above the rope, would let the butter run out of his mouth on to the rope. Only mules, horses and heavyweights reach the other bank without aid. Lightweights remain suspended on the sagging rope, in the middle over the roaring torrent. This necessitates pulling oneself up hand over hand to the other side. Once crossed one must confess that this sliding into space is not an unpleasant sensation, the only disagreeable feature is the preliminary tying up in leather straps, fastened to the short semicircular oaken slider. The horses are not less frightened than their riders, for they kick the air with tails up and open mouths, and lie down exhausted from fear on the other side (PLATE 164). 487* 133* 137*

From Tz'u-ku to Tz'u-chung 茨中 (in Na-khi, Tsu-dêr)[60] is a distance of 361 five li. The latter is a scattered Tibetan village consisting of about 30 797 houses, with a few Na-khi families who have settled there, while beyond the poor village are a few leper huts. The most imposing building here is the Catholic church, almost worthy of the name cathedral. It was built here, after the destruction of the mission at Tz'u-ku in 1905, by Père Ouvrard who also built the church at Ta-chien-lu. He died later at Tz'u-chung. It was Père Ouvrard who told me that it was easier to convert a Tibetan lama than a Na-khi layman, of whom he had not a single convert. A short distance north of Tz'u-ku, on the west bank of the Mekong, is the hamlet of Ch'eng-to-lo [illegible], in Tibetan, Chhu-rdo-lung, pronounced Chhu-do-lung or Valley of water and stones. 487* 133* 137*

From Tz'u-ku a trail leads up the mountain range to the Hsi La 夕拉 in Tibetan Sribs La,[61] a pass over the Mekong-Salween divide (this part of the range being also called Hsi-la hsüeh-shan [illegible]), and thence to the Salween, which route will be described in a separate chapter, although no Na-khi live there. Between Tz'u-ku and Tz'u-chung the river bank is strewn with boulders of coarse-grained purple porphyry and rhyolite, marking the beginning of another development of igneous rocks. At Tz'u-chung proper the river bank consists of pink and black porphyry, which also extends up the hill-side to about 6,800 feet (GREGORY).

Do-lung gorge and Mt. Me-tse-mo. — From Tz'u-ku we follow the east bank of the Mekong, never wider than 60–80 yards, to the Tibetan village of Huan-fu-p'ing [illegible] or [illegible] (H-M., Fangfuping) 25 li distant, and

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[60] In Tibetan the name is variably written Tshogs-drug [illegible] or Tshed-grong [illegible] pronounced Tshe-drung.

[61] [illegible]

¹[Tz'u-ku--Analyst]

CHAPTER III

TE-CH'IN AND THE MEKONG — SALWEEN DIVIDE

1. THE TOWN OF TE-CH'IN 德欽 (A-TUN-TZU 阿墩子)

361 The town of Te-ch'in is situated at the head of the valley at an elevation of 11,500 feet; it consists of 300-400 houses extending from wall to wall, filling the valley completely. In Tibetan the town is known as Jö or Jöl
346 (written hJol).[1] On a hill overlooking the town to the north, is situated the lamasery of Te-ch'in Ssu 德欽寺 (in Tibetan bDe-chhen-gling, Lamasery of great happiness),[2] founded in the second year of Ch'ien-lung (1737). Its 30 buildings including a large chanting hall have been built since 1905 after the destruction of the original lamasery, which was situated in the valley in the outskirts of the town. This was destroyed by Chinese soldiers in punishment for the murder of the Catholic priests and the burning of their missions in the Mekong and Salween valleys. The present site is a strategic one overlooking the town and, being situated at the summit of a hill, can be easily defended. Like the Tung-chu-lin 東竹林 lamasery further south, it belongs to the Yellow sect.

361 In ancient days A-tun-tzu had no wall. In the eighth year of Yung-cheng (1730), a garrison of soldiers was established and a tamped earth wall built. No wall exists, however, at present (PLATE 173). The town is inhabited by Tibetans, Chinese, and Na-khi, and has experienced many a raid by the Tibetans from the north, so that the merchants of A-tun-tzu used to keep their better-class goods a few days' journey south, on the west bank of the Mekong. It is the last frontier town in north-west Yün-nan, and one of the highest situated in the province. Its climate is raw, cold and dusty in the winter, quite a contrast to the villages a little further down in the same valley near the Mekong. Being shut in at the head of the valley, surrounded by steep, high mountains, the sun does not shine long in A-tun-tzu during the winter months.

622 Although the place is now a hsien city, a native official, whose Tibetan title is Zhal-ngo[3] (Face or Presence, formerly a term applied to an officer over 50 soldiers), still holds office, subject to the magistrate of the town. The title for a Ch'ien-tsung (Lieutenant or leader of 1,000 soldiers) is Tong-pön, written sTong-dpon.[4] The *Yün-nan T'ung-chih* 雲南通志 has the following to say about A-tun-tzu, ch. 145, fol. 32:

"In former days A-tun-tzu was ruled by Wei-hsi, but was under the immediate control of one native lieutenant and one native sergeant or Dang-pön (ldang-dpon),[5] the equivalent to the Chinese Pa-tsung (there are said

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[1] འཇོལ

[2] བདེ་ཆེན་གླིང

[3] ཞལ་ངོ

[4] སྟོང་དཔོན

[5] ལྡང་དཔོན

*487 *133 *137 with scrub vegetation; beyond a high, bare range rises above it, with a black, sharply-pyramidal rock forming the highest point.

● [36] [23] We reach a hamlet of a few houses constructed of red earth, built close together like a fortress, with the windows near the roof, the latter crowned by huge mounds of grass. Yak were grazing over the bare, dry fields. Below in the ravine is the Tibetan village of Yo-nyi (Yo-i 約宜; in Yün-nan pronounced Yo-ni) with its terraced fields, grey and dusty. We descend and follow at the bottom of a narrow, rocky valley, bare of vegetation with the exception of *Sophora viciifolia* bushes, till we reach the Tibetan hamlet of Sha-dung (Sha-tung 沙東). Here walnuts and willows grew along the fields. To the east is the trail to Pong-tse-ra, and to the west the trail which leads to the Kar-ri (Keng-li [illegible]) Pass. At Sha-dung we cross the stream which descends from the Kar-ri La and follow the valley on the south bank. Near the mouth of this lateral valley is a formidable dwelling with a golden spire, the compound is surrounded by a wall on which Tibetan mastiffs were racing wildly up and down. It is the residence of a Huo-fu (incarnation of the Tung-chu-lin lama).[10]

The trail enters an arid and weird, ravine with loose rocks and boulders scattered over the slopes to the very top. It is narrow and one li beyond its mouth it is blocked by an isolated, pyramidal hill crowned by a *Shan-shen Miao* 山神廟 (Shrine to a mountain spirit). Here the stream makes a detour to the left; to the right a barren valley opens out near the temple-crowned hill, covered with cactus (*Opuntia monacantha*). What little vegetation there is consists of Berberis, Sophora, and the small-leaved *Bauhinia densiflora*, while deciduous willow trees line the banks of the stream. *Pteris longifolia* is also common. On the right hill-side is a conglomeration of houses resem- 342
bling watch-towers. It is the hamlet of Pe-shin. Dogs run around wildly on the flat roofs, barking viciously at the traveler in the deep and narrow ravine. *487 It would be easy to stop an army here by rolling down the loose rocks which *133 lie in myriads on the valley slopes. Beyond Pe-shin the slopes are composed of disintegrated shale and fine grey dust resembling ashes.

*137 Farther on, the valley divides, the right-hand branch being quite barren; the trail follows up the left branch and here, at the mouth of the valley in a specially constructed shed three large cylindrical prayer-wheels, eight feet long and one foot in diameter, dressed in red and white skirts, whirled around like mad, driven by the stream. Further up the valley was another set, but these were out of commission. For 10 li the trail leads through this rocky, ever-narrowing ravine, till we come to the fortress-like Tibetan hamlet of Sha-yi (Shou-i-ts'un [illegible]), situated on a flat spur above the river. At one end of the village is a lama shrine or small temple, with a golden roof and spire, probably the private chapel of the Tibetan T'u-ssu who resides here.

Near Sha-yi the trail passes through *Pinus Armandi* forest which later gives place to *Quercus semicarpifolia* trees, with here and there a *Rhododendron decorum*, several deciduous trees, rose-bushes, Caragana, etc. The mountains rise steeply, the stream is ice-bound (December), and at an eleva-

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[10] The Huo-fu is a member of the family of the T'u-ch'ien-tsung of Pong-tse-ra, who also resides here.

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295 ing the whole of Yung-ning with footwear, besides sending caravans with shoes to the Li-chiang market.

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361 Back, or north, of the lamasery are the hamlets of A-la-wa, La-ngua, and Ga-ra, the latter north-west. Southwest, a little over one li distant, is the hamlet of K'ai-chi and diagonally across from the latter, on the southern bank of the Hli dji, is the hamlet of Ba-chü. Behind the village of K'ai-chi is a hill and here the ruins of the ancient seat of the Yung-ning chiefs are still to be seen. The place is called K'ai-chi wa-wu. The old trees, planted many generations ago by the chiefs of Yung-ning around their former yamen, still stand, among them a ginko tree which had been brought from Peking.

From this hill the whole plain and the *zigzag* course of the Hli dji can be seen to advantage.

2. THE T'U-SSU YAMEN

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137 West of K'ai-chi is the bridge which spans the Hli-dji, and beyond the famous camping place of Kublai Khan, the Jih-yüeh-ho (La-pa-ddu of the Na-khi). If we follow south-west we come to the junction of the Sü dji[9] and Bu-llu dji, the former has its source on the north-eastern slopes of the Shwua-gu Range, and the latter on Mt. Dzoon-pu, a part of Wua-ha or the Ta-yao Shan. Here at the junction of these two streams is situated the hamlet of T'o-djri. If we cross the bridge at K'ai-chi where the stream is known as K'ai-chi Ho (Hli dji) and follow south, past the hamlet of Ba-chü, we come to the yamen of the T'u-ssu of Yung-ning. Two tall, spreading leguminous trees (*Sophora japonica*, the Na-khi Li-law ndzêr) stand at the entrance

S
173 which leads into a succession of courts as in any Chinese yamen. The present T'u-ssu is a young man called A Min-han 阿民漢 and is the 22nd generation, counting from his ancestor Pu-tu-ko-chi who was appointed native ruler of Yung-ning in the 14th year of Hung-wu (1381). The boy, who is said to be 25 years (Chinese) of age, became T'u-ssu in the 19th year of the Republic, the twelfth moon and 1st day (January 19th, 1931). His father died in 1927. His grandfather, A Ying-jui 阿應瑞, who had retired and lived on the banks of the Yangtze died in 1938.

At one time, during the Mohammedan rebellion (1856–1876), A Ying-jui's father, A Heng-fang, fled from Yung-ning into the Yangtze valley, where he kept in hiding. He had several wives but not one of them had presented him with a son. While in hiding he took unto himself a Hsi-fan woman from Mu-li. When the danger was past he returned to Yung-ning and, hearing that the Hsi-fan woman was with child, he sent for her. She gave birth to a son who was the late T'u-ssu A Ying-jui, and the grandfather of the present T'u-ssu of Yung-ning.

S
487
133
137 From the official residence of the Yung-ning chiefs a trail leads to the lake which is at all times passable, while another trail across the plain can only be used in winter. Beyond the yamen the path enters a valley, and crosses a dry, rocky stream-bed which has its source near the cave Shi-wua-lo-'a-bu.

---

[9] The words *sü dji* (Li-chiang Na-khi, *sü gyi*) are applied to a small stream which has its source in high mountains, usually such as are covered with eternal snow; glacier streams are usually called by this name.

2: Rock
487, 491, 133, 101, 361

AF16 Southwest China AF16

[Chart of Pagination on End Maps I, II, III, IV.]

A	B
C	D
E	F
G	H

CHINA 1:500,000

101
487
364
133
491

TE-CH'IN

TIBET
CHINA

2: Rock K-5 (1936-) 1947 AF16 Southwest China AF16

[End map I A]

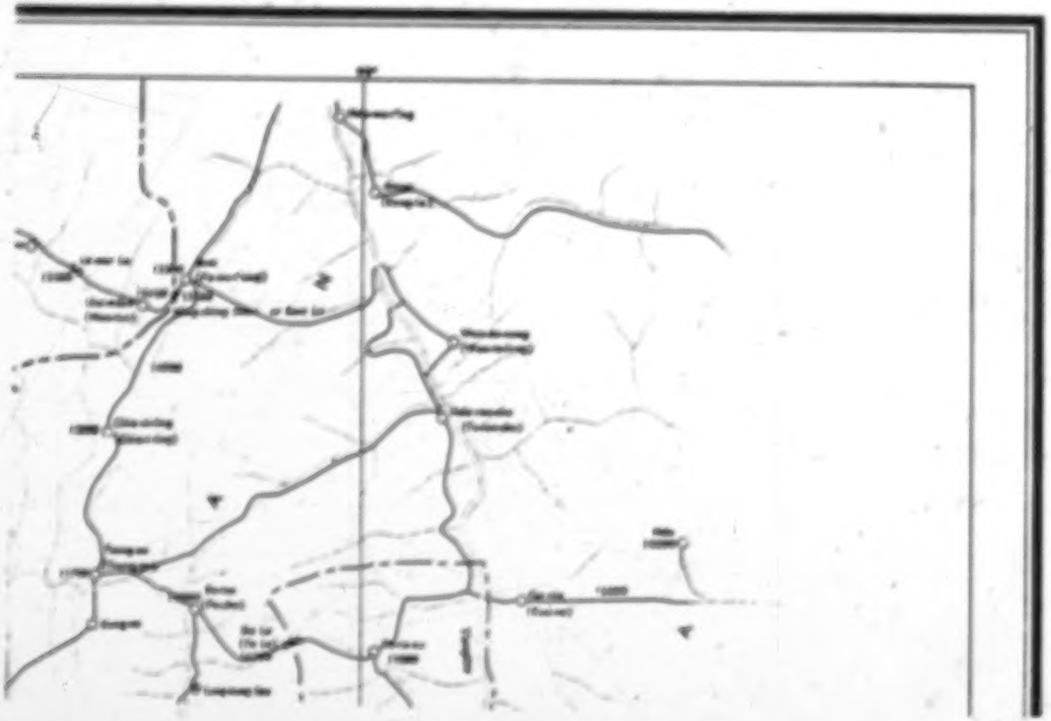
-CH'IN

FIRST EDITION—AMS 1

SHEET I OF IV
A.M.S. L406

101
487
●341
133
491

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16



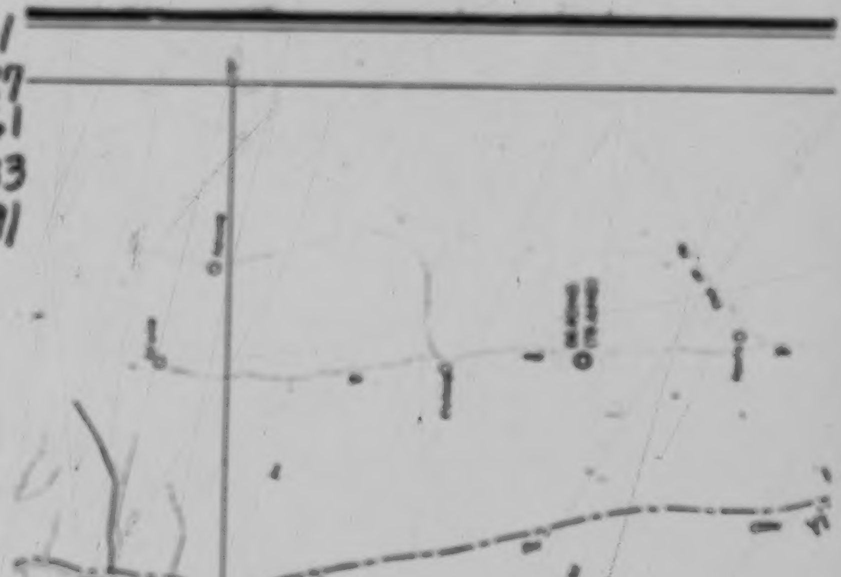
[End map I B]

101
487
● 361
133
491

[End map I C]

Rock K-5 (1934-)1947 AF16 Southwest China AF16

101
487
•361
133
491


YUN-NAN PROVINCE
HSI-K'ANG PROVINCE

[End map I D]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

101
487
● 361
133
491

TIBET
CHINA
BURMA
CHINA

[End map I E]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

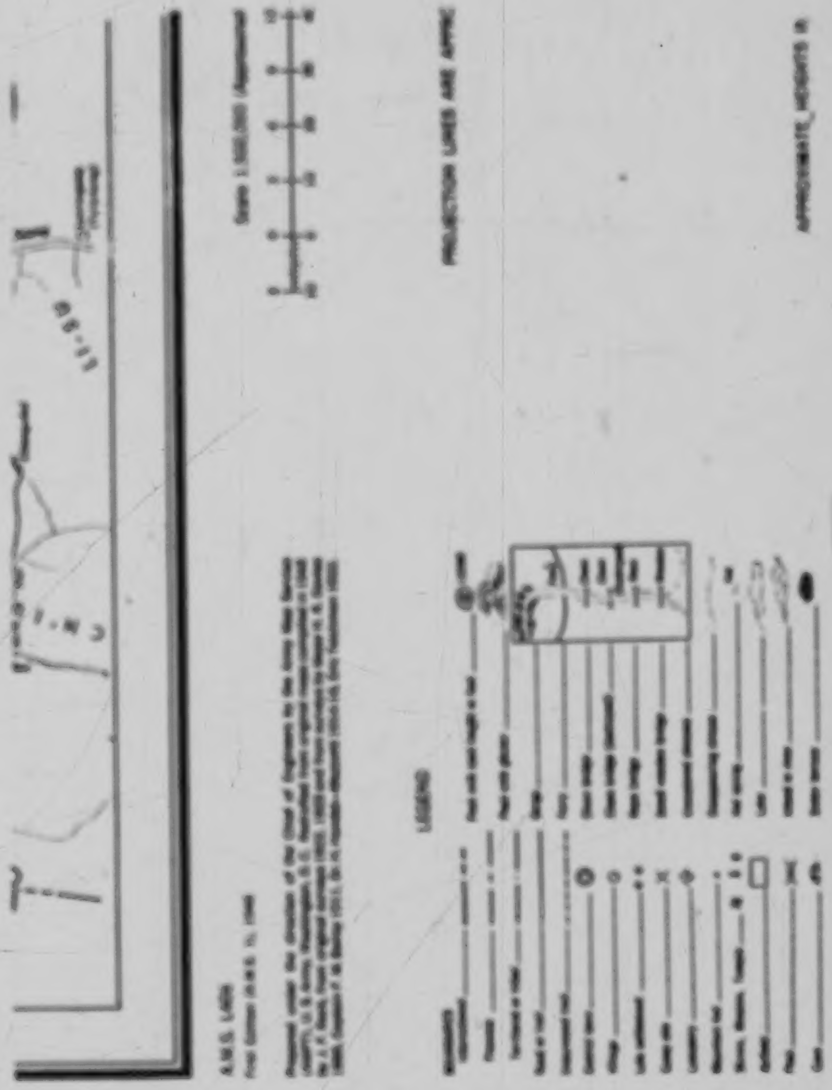
101
487
●361
133
491

HSI-K'ANG PROVINCE
YÜN-NAN PROVINCE
NA-KHI
NA-KHI

[End map I F]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

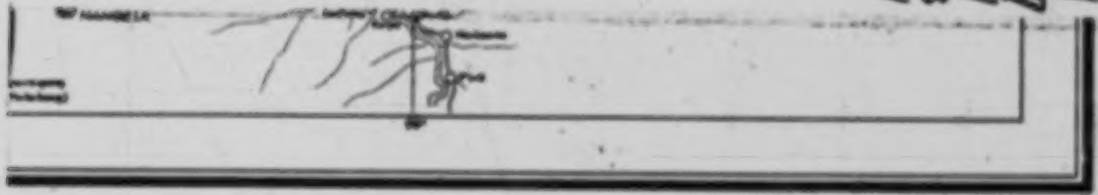
101
487
•361
133
491



A.M.S. L401
Scale 1:500,000 (Approximate)
LEGEND
PROJECTION LINES ARE APPROX
APPROXIMATE HEIGHTS IN

[Endmap I G]

101
487
● 361
133
491



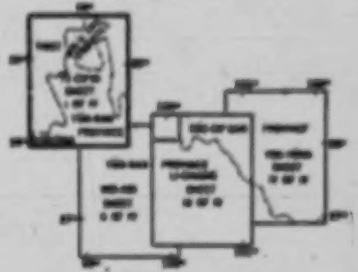
Scale 1:500,000 (Approximate)

CTION LINES ARE APPROXIMATE

PROXIMATE HEIGHTS IN FEET

[illegible]

INDEX TO SHEETS



TE-CH'IN (A-TUN-TZU), CHINA

N2750-E9800/150x130

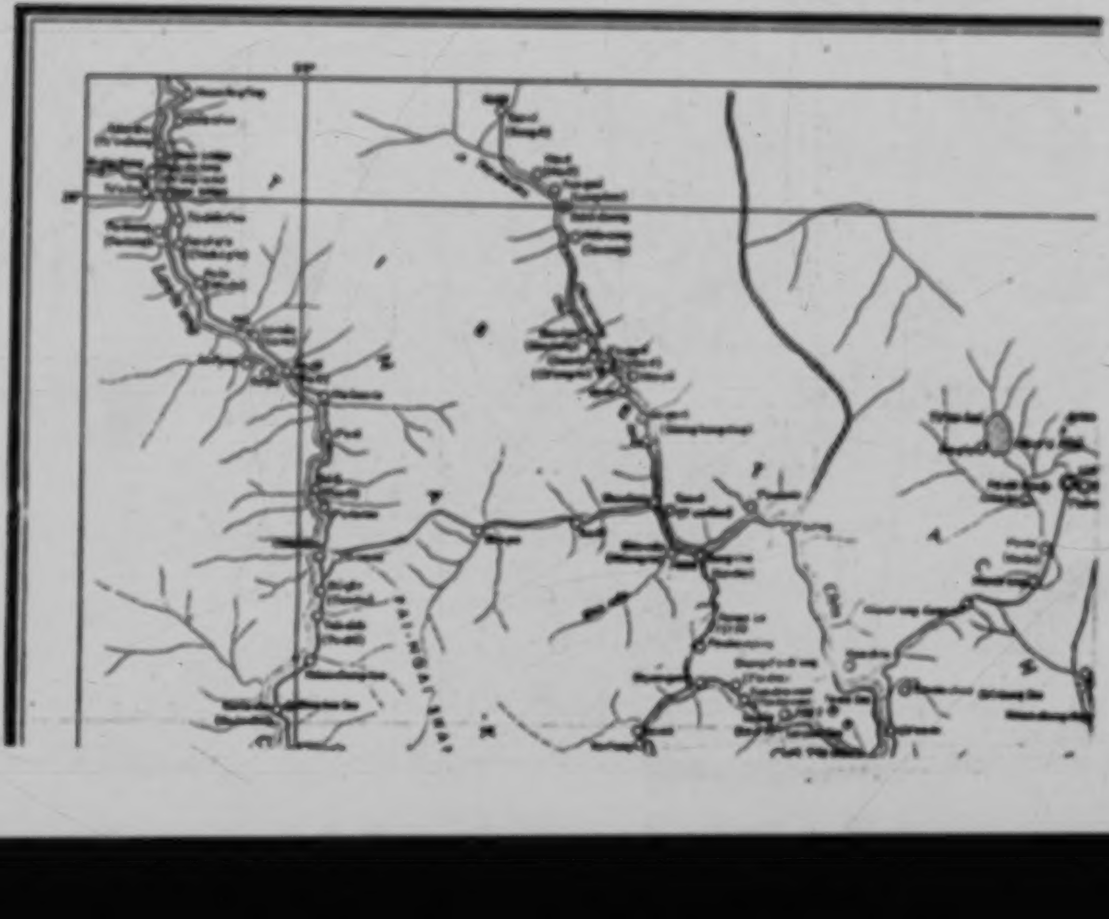
2: Rock K-5 (1934-)1947 AF16 South-west China AF16

[End map I H]

CHINA 1:500,000

WEI-HSI

101
487
•361
133
471



2) Rock K-5 (1934-)1947 AF16 Southwest China AF16

[End map II A]

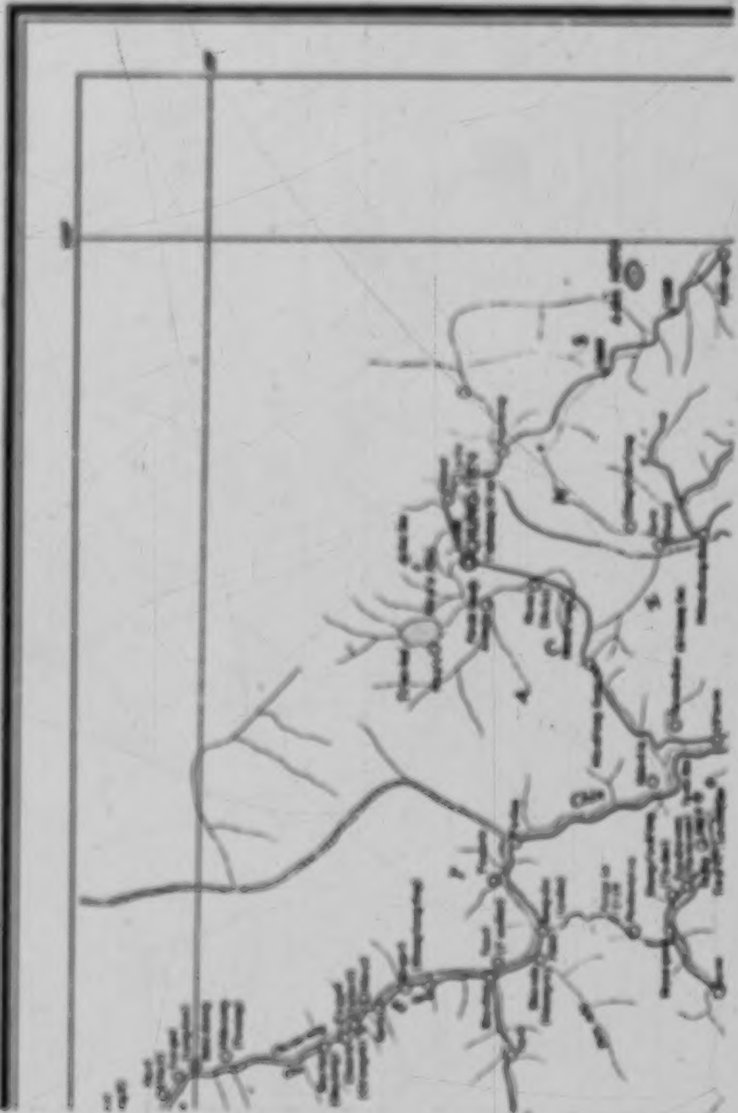
J. Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
101
361
133
491

SHEET II OF IV

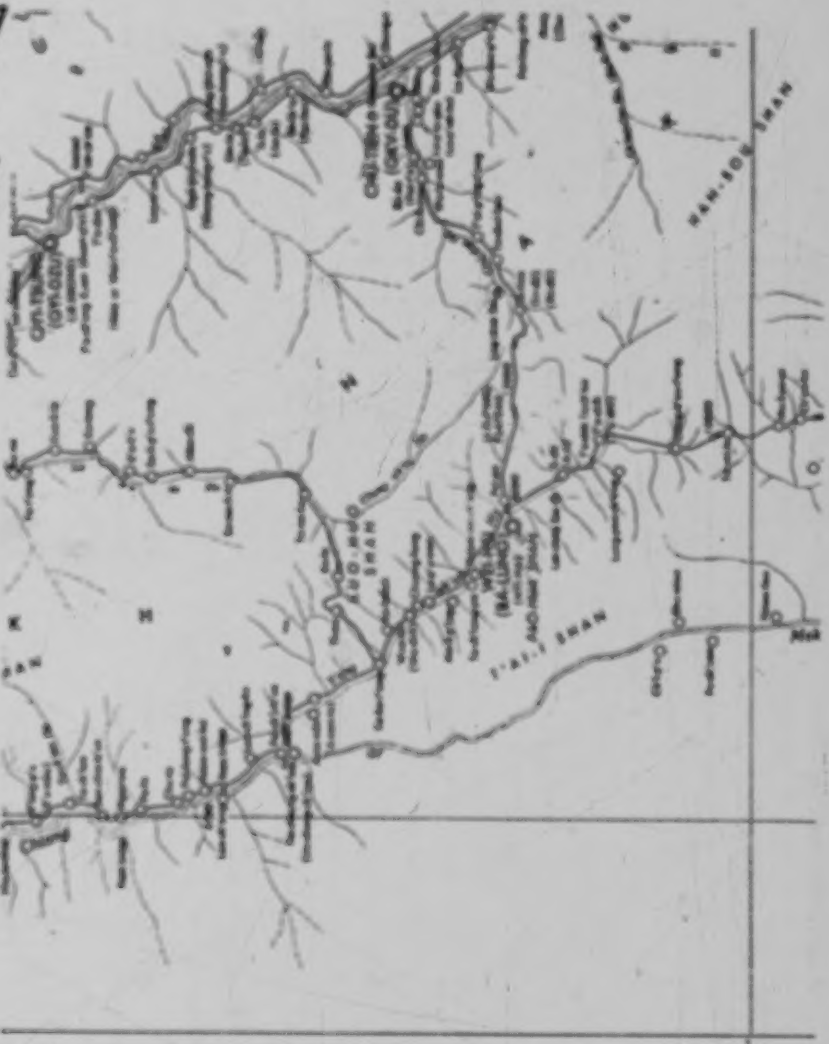
WEI-HSI

FIRST EDITION—AMS 1



[End map II B]

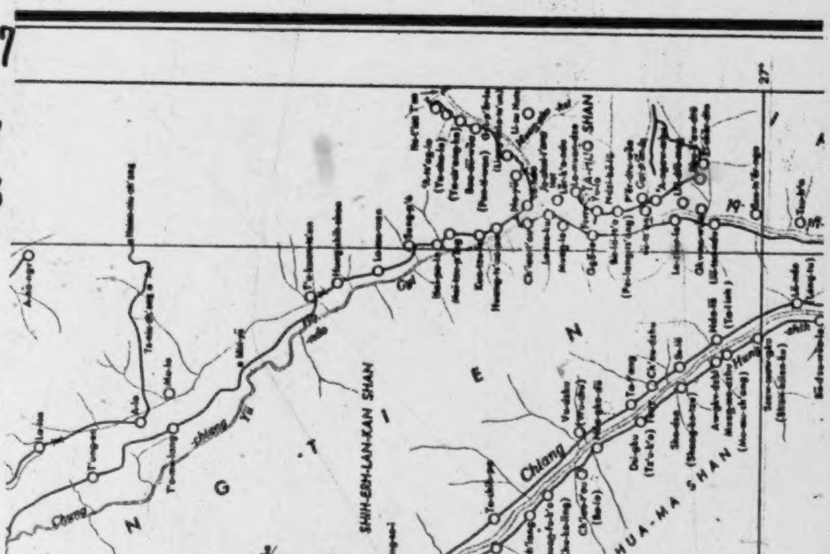
487
101
● 361
133
491


HAN-SOU SHAN
T'AI-I SHAN
K
H

[End map II C]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

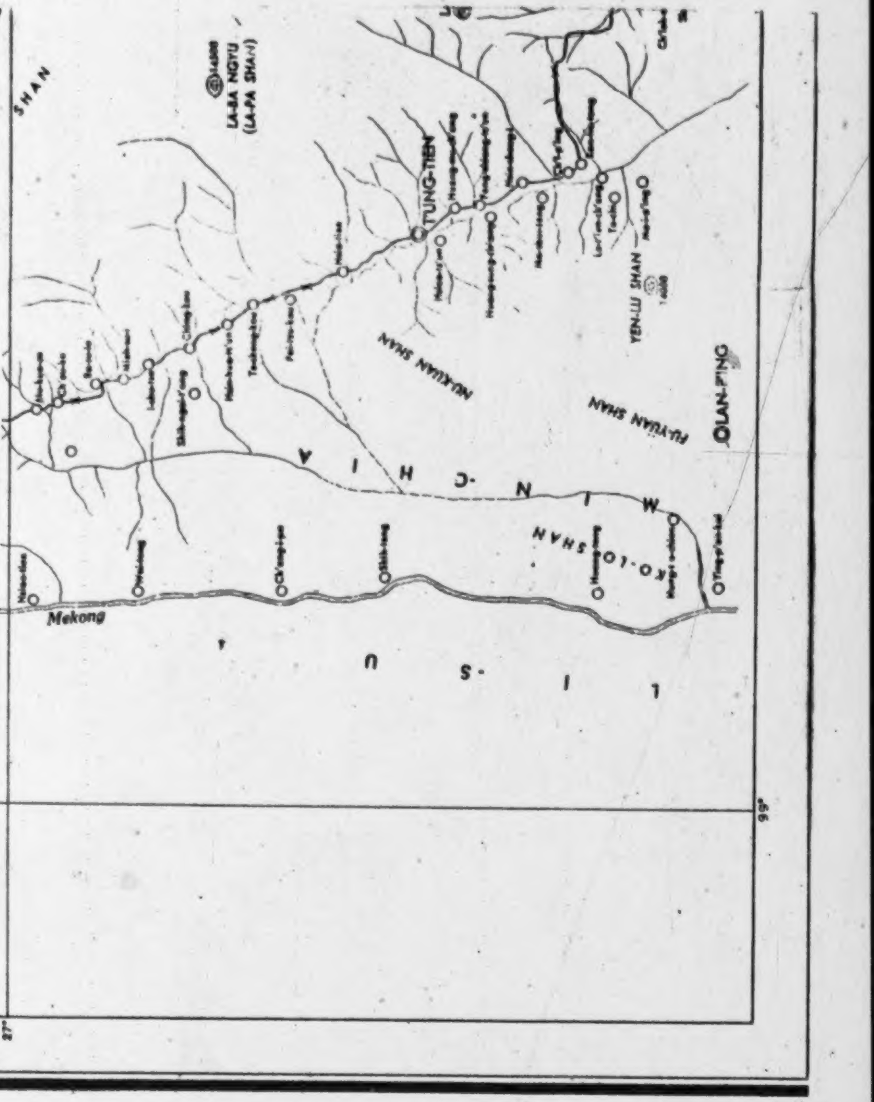
487
101
● 361
133
491


CH'I-TSUNG
(GYI-DZU)
(JE-DRONG)
CHÜ-TIEN
(GKV-DÜ)
SHIH-ERH-LAN-KAN SHAN
HUA-MA SHAN
HAN-SOU SHAN
TA-HUO SHAN
LI-TI-PING
PLATEAU
Chiang
Ho
12000
10000
27°
U N G T I E N
N A K U

[End map II D]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
101
● 361
133
491

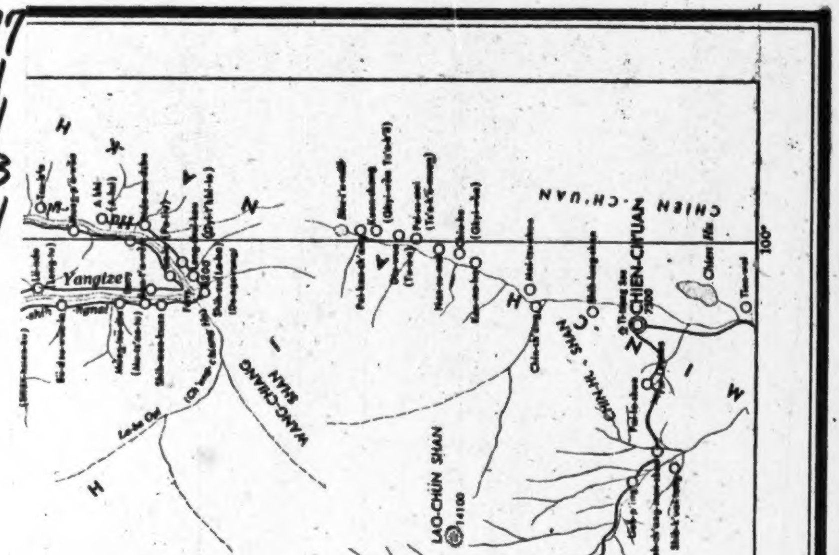


SHAN
LA-BA NGYU
(LA-PA SHAN)
14500
TUNG-TIEN
NU-KUAN SHAN
FU-YÜAN SHAN
YEN-LU SHAN
14000
LAN-P'ING
MINCHIA
KO-LO SHAN
LISU
Mekong
27°
99°

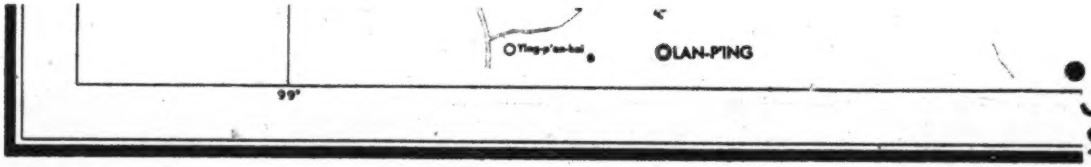
[End map II E]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
101
●361
133
491


LA-BA NGYU
(LA-PA SHAN)
14500
LAO-CHÜN SHAN
14100
WANG-CHIANG SHAN
Yangtze
T'UNG-TIEN
CHIN-HL SHAN
CHIEN-CH'UAN
7300
Chien Hu
CHIEN CH'UAN
YEN-LU SHAN
14080
NU-KUAN SHAN
FU-YÜAN SHAN
LAN-P'ING
M I N C H I A
100°

[End map II F]


Ting-p'an-kai
LAN-P'ING
99°

A.M.S. L406

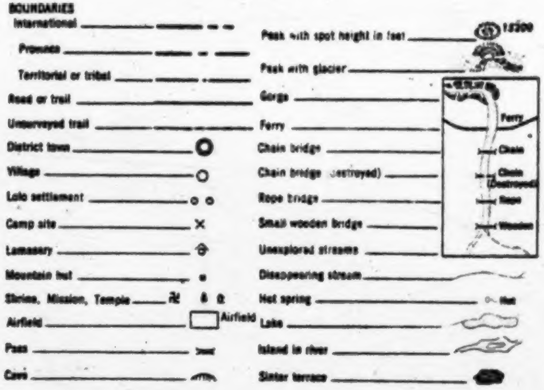
First Edition (A.M.S. 1), 1946

Prepared under the direction of the Chief of Engineers by the Army Map Service (AMPT), U. S. Army, Washington, D. C. Redrafted from original maps compiled in 1945 by J. F. Rock, from original surveys 1923, 1928, 1930 and from surveys by Major H. R. Davies 1895, Dr. H. Handel—Mazzetti 1914-16.

Scale 1:500,000 (Approximate)

3
0
3
6
9
12
15 Miles
10
0
10
20
30
40
50 Li

LEGEND


BOUNDARIES
International
Province
Territorial or tribal
Road or trail
Unsurveyed trail
District town
Village
Lolo settlement
Camp site
Lamasery
Mountain hut
Shrine, Mission, Temple
Airfield
Airfield
Pass
Cave
Peak with spot height in feet
18200
Peak with glacier
Gorge
Ferry
Chain bridge
Chain bridge (destroyed)
Rope bridge
Small wooden bridge
Unexplored streams
Ferry
Chain
Chain (Destroyed)
Rope
Wooden
Disappearing stream
Hot spring
Hot
Lake
Island in river
Sinter terrace

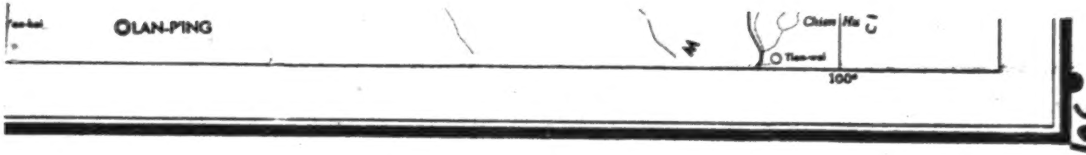
PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[End map II G]

491
133
487
101
361

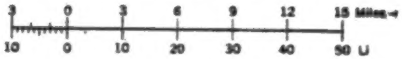
2: Rock K-5 (1934-)1947 AF16 Southwest China AF16


LAN-P'ING
Chien Hu
Tien-wei
100°

491
133
487
101
361

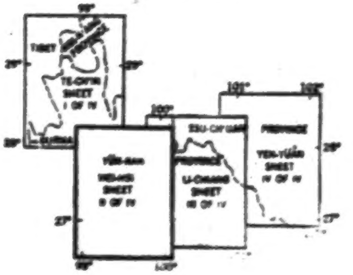
ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C. 144383
12-46 1946

Scale 1:500,000 (Approximate)


3
0
3
6
9
12
15 Miles
10
0
10
20
30
40
50 Li

PROJECTION LINES ARE APPROXIMATE

INDEX TO SHEETS


99°
TIBET
29°
TE-CH'IN SHEET I OF IV
28°
YÜN-NAN
WEI-HSI SHEET II OF IV
100°
SSU-CH'UAN
PROVINCE
LI-CHIANG SHEET III OF IV
101°
102°
PROVINCE
YEN-YÜAN SHEET IV OF IV
27°

APPROXIMATE HEIGHTS IN FEET

WEI-HSI, CHINA

N2625-E9850/145x120

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

[End map II H]

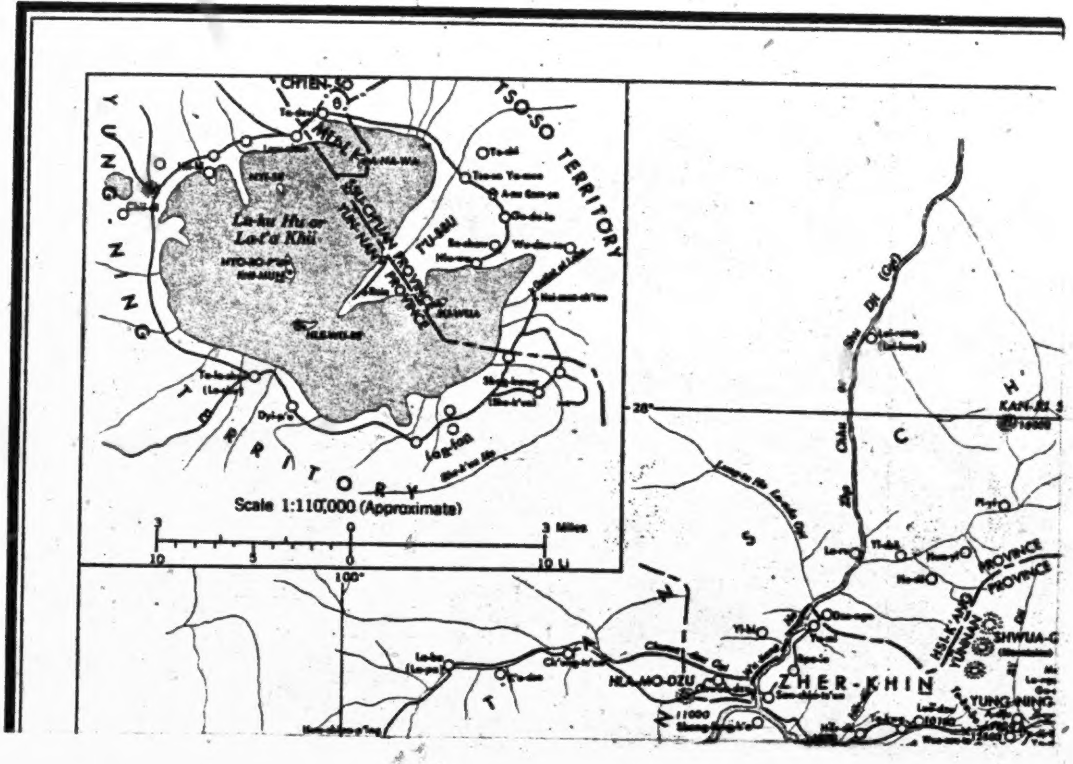
CHINA 1:500,000

LI-CHIANG

491
133
487
101
361

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

[End map III A]

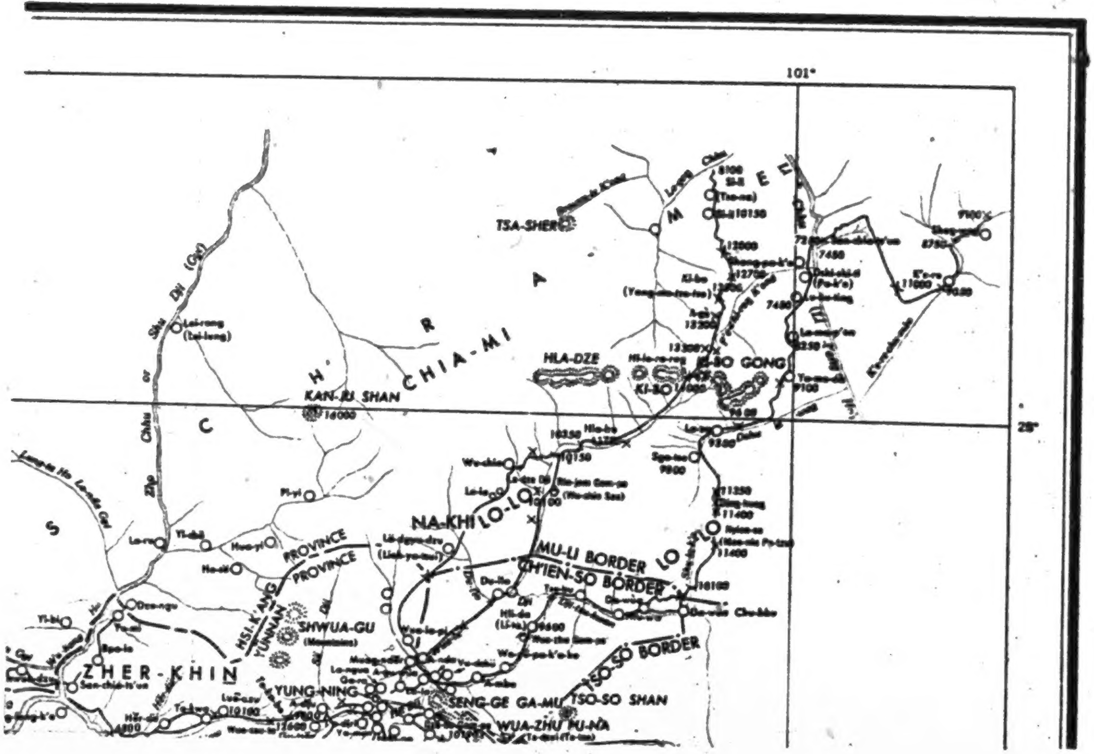

CHIEN-SO
TSO-SO TERRITORY
YUNG NING TERRITORY
La-ku Hu or Lo-t'a Khü
SSU-CH'UAN PROVINCE
YUN-NAN PROVINCE
Scale 1:110,000 (Approximate)
3
0
3 Miles
10
5
0
10 Li
28°
100°
C
S
T
ZHER-KHIN
HLA-MO-DZU
YUNG-NING
PROVINCE
SHWUA-G
KAN-ZZ

LI-CHIANG

FIRST EDITION—AMS 1

491
133
4587
101
361

SHEET III OF IV
A.M.S. L406

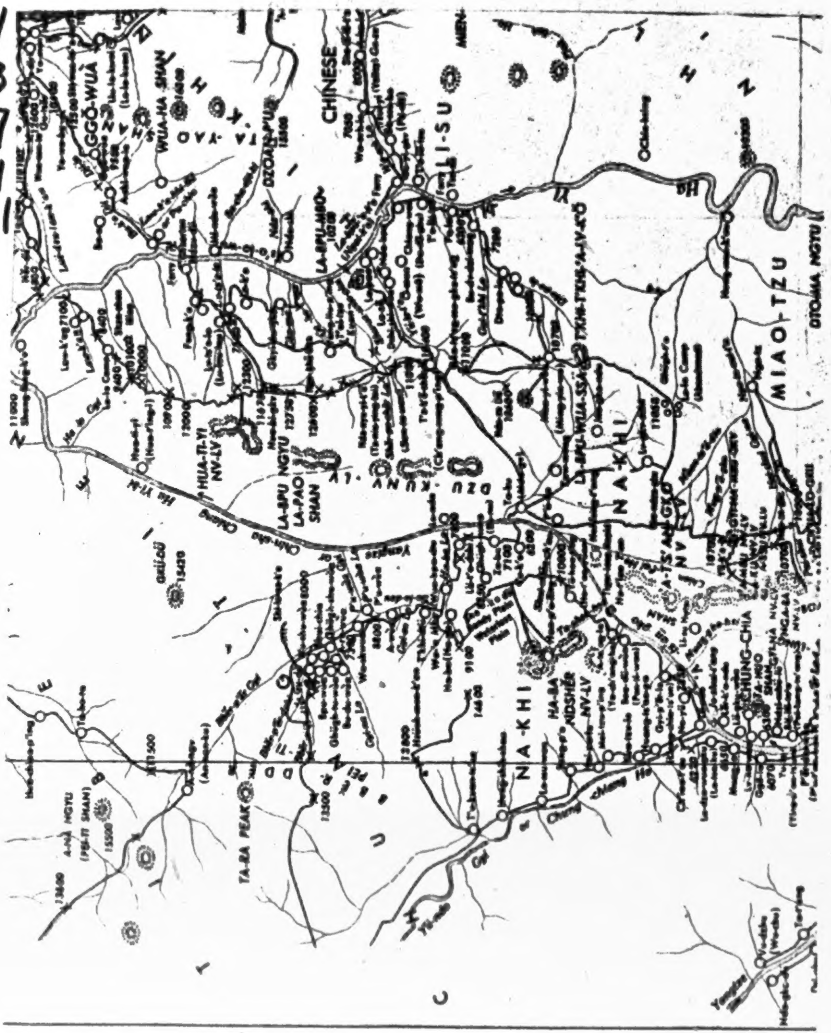

101°
28°
TSA-SHER
HLA-DZE
KI-BO GONG
KI-BO
KAN-RI SHAN
CHIA-MI
NA-KHI
LO-LO
MU-LI BORDER
CH'IEN-SO BORDER
PROVINCE
PROVINCE
HSI-K'ANG
YUNNAN
SHWUA-GU
ZHER-KHIN
YUNG-NING
SENG-GE GA-MU
TSO-SO SHAN
TSO-SO BORDER
WUA-ZHU PU-NA

[End map III B]

2: Rock K-5 (1934)1947 AF16 Southwest China AF16

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

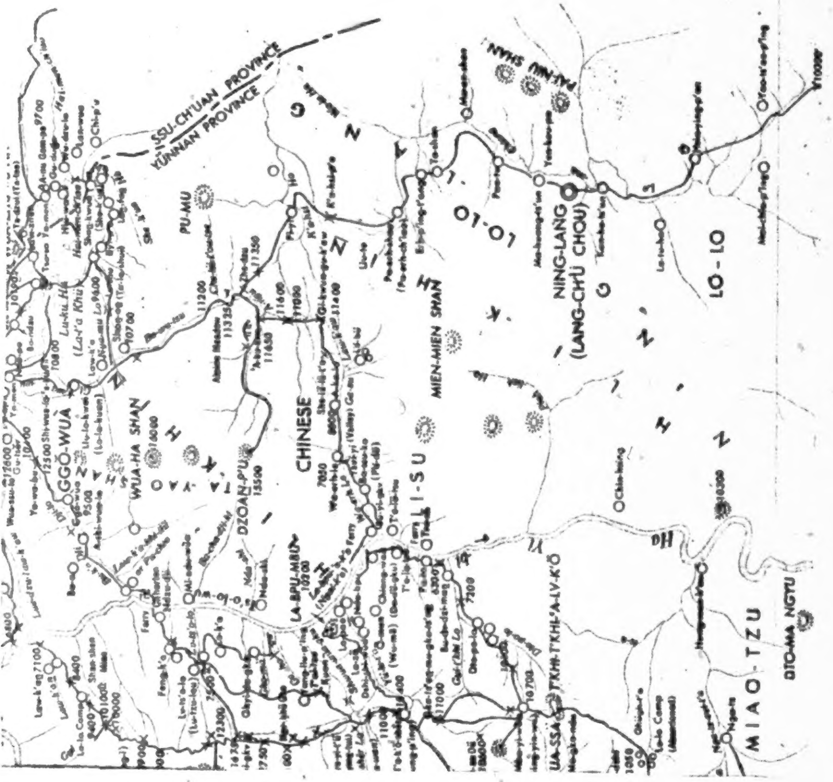
491
133
487
101
361


GGŌ-WUÀ
WUA-HA SHAN
TA-YAO
DZOAN-P'U
CHINESE
LA-BPU-MBO
LI-SU
MIEN-
HA
MIAO-TZU
DTOMA NGYU
HUA-TI-YI NV-LV
LA-BPU NGYU LA-PAO SHAN
DZU-KUNV-LV
LA-BPU-WUA-SSÄ
T'KHI-T'KHI-'A-LV-KO
NA-KHI
A-TS'AN-GKO NV-LV
CHUNG-CHIA
GKU-DU
Yangtze
NA-KHI
HA-BA NDSHER NV-LV
TA-RA PEAK
A-NA NGYU (PEI-TI SHAN)
Chung chiang Ho

[End map III C]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

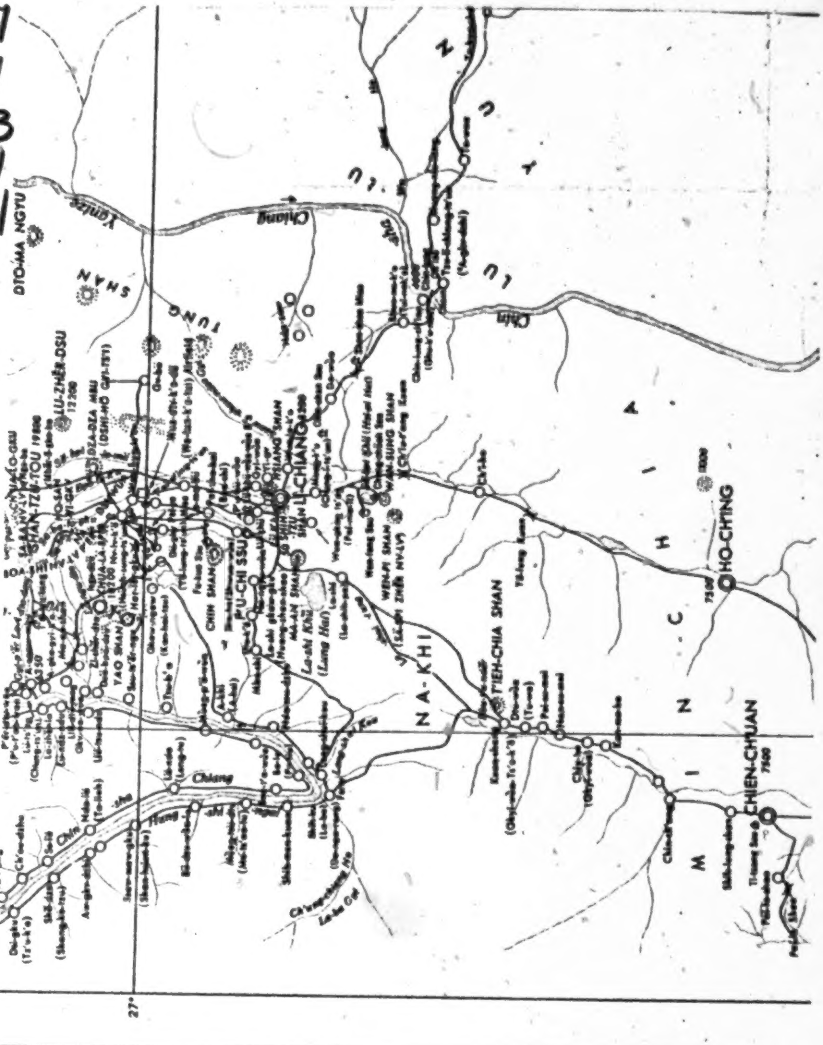
491
133
487
101
●361



GGŌ-WUÀ
WUA-HA SHAN
TA-YAO
DZOAN-P'U
LA-BPU-MBU
CHINESE
LI-SU
MIEN-MIEN SHAN
PU-MU
SSU-CH'UAN PROVINCE
YÜNNAN PROVINCE
LO-LO
NING-LANG
(LANG-CH'Ü CHOU)
PAI-NIU SHAN
LO - LO
MIAO-TZU
DTO-MA NGYU
T'KHI-T'KHI-'A-LV-K'Ō
Lu-ku Ho
(La-t'a Khü)
Chin-hsing
Hai-men-ch'iao

[End map III D]

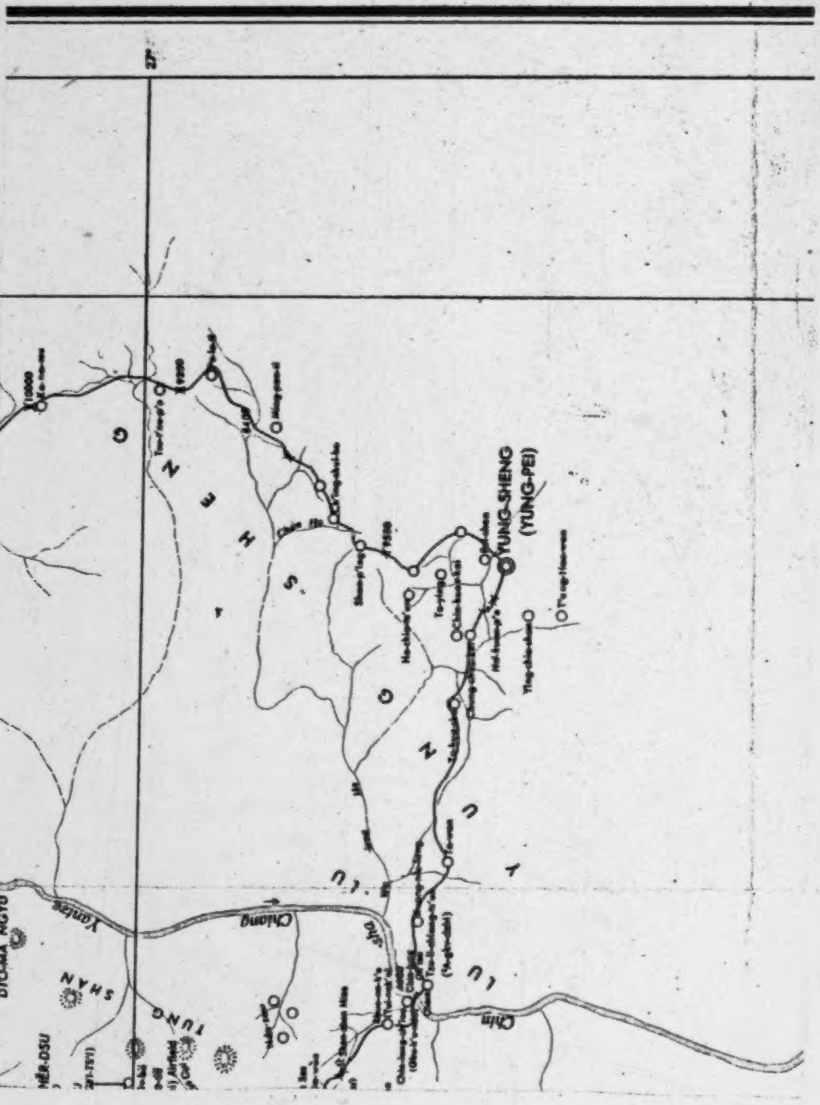
487
491
133
101
361


DTO-MA NGYU
LU-ZHĚR-DSU
SHAN-TZU-TOU
YAO SHAN
CHIN SHAN
P'U-CHI SSU
HSIANG SHAN
LI-CHIANG
MA-AN SHAN
La-shi Khü
(Lung Hai)
WEN-PI SHAN
WAN-SUNG SHAN
TUNG SHAN
Yangtze
Chiang
Chin
sha
Chiang
NA-KHI
T'IEH-CHIA SHAN
HO-CH'ING
CHIEN-CH'UAN
M I N C H I A
27°

[End map III E]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
361


27°
YUNG-SHENG
(YUNG-PEI)
DTO-MA NGYU
SHAN
TUNG
Yantze
Chiang
sha
LU
Chin
NHÊR-DSU
Airfield
G
N
E
H
S
G
N
U
Y

[End map III F]

24 Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
361

Ti-tsang Ssu
CHIEN-CH'UAN
7300
100°

A.M.S. L406

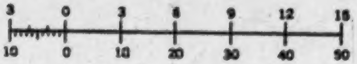
First Edition (A.M.S. 1), 1946

Prepared under the direction of the Chief of Engineers by the Army Map Service (AMPT), U. S. Army, Washington, D. C. Redrafted from original maps compiled in 1946 by J.F. Rock, from original surveys 1923-32 and from surveys by Major H.R. Davies 1895, Dr. H. Handel—Mazzetti 1914-16.

LEGEND

BOUNDARIES		Peak with spot height in feet	◎ 15300
International	— — —	Peak with glacier	
Province	— – —	Gorge	
Territorial or tribal	— · —	Ferry	Ferry
Road or trail	———	Chain bridge	Chain
Unsurveyed trail	- - - -	Chain bridge (destroyed)	Chain (Destroyed)
District town	◎	Rope bridge	Rope
Village	○	Small wooden bridge	Wooden
Lolo settlement	∘ ∘	Unexplored streams	
Camp site	✕	Disappearing stream	
Lamasery		Hot spring	
Mountain hut	•	Lake	
Shrine, Mission, Temple		Island in river	
Airfield	☐ Airfield	Sinter terrace	●
Pass			
Cave			

Scale 1:500,000 (Approximate)



PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[End map III G]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
361

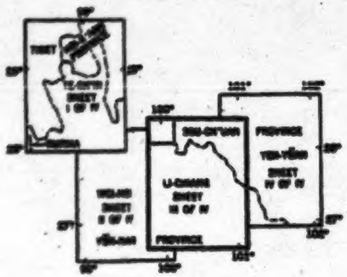
ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C. 144384
[illegible] 1946

Scale 1:500,000 (Approximate)

3
0
3
6
9
12
15 Miles
10
0
10
20
30
40
50 Li

PROJECTION LINES ARE APPROXIMATE

INDEX TO SHEETS


TIBET
TE-CH'IN SHEET I OF IV
LI-CHIANG SHEET III OF IV
YEN-YÜAN SHEET IV OF IV
SHEET II OF IV
PROVINCE
PROVINCE
YÜN-NAN
SSU-CH'UAN
99°
100°
101°
102°
27°
28°
29°

LI-CHIANG, CHINA
N2630-E9950/145x110

APPROXIMATE HEIGHTS IN FEET

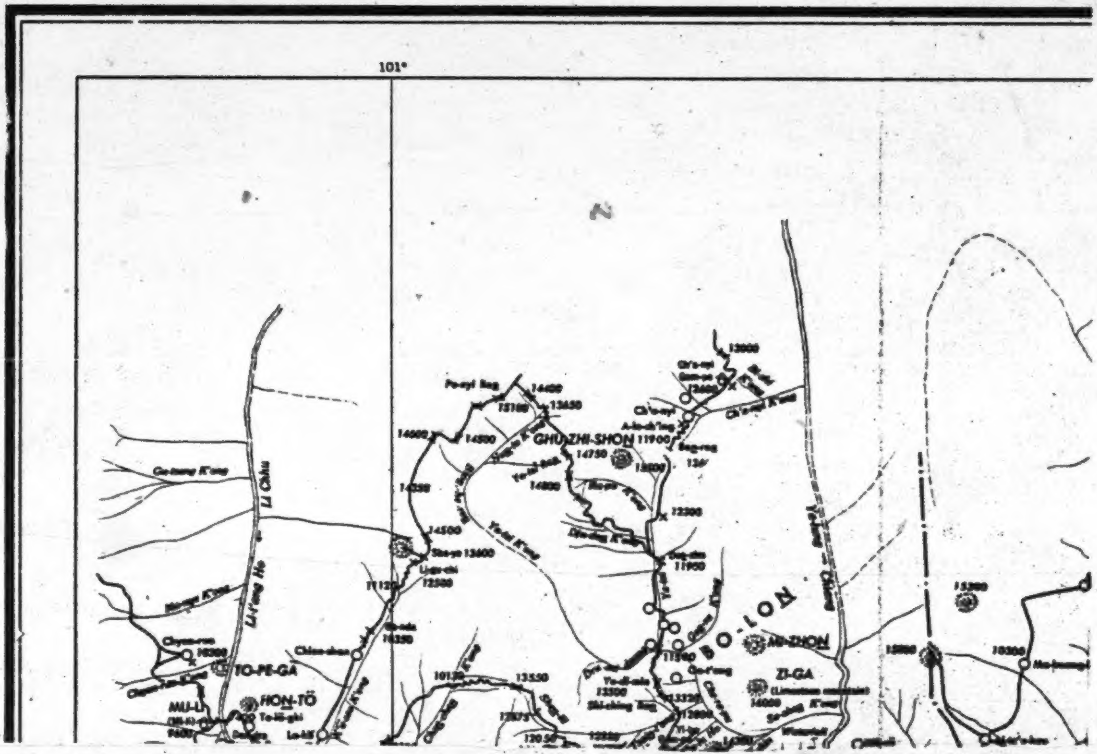
[End map III H]

CHINA 1:500,000

YEN-YÜAN

487
491
133
101
361

[Endmap IV A]


101°
GHU-ZHI-SHON
BO-LON
AH-ZHON
ZI-GA
TO-PE-GA
HON-TÖ
MU-LI

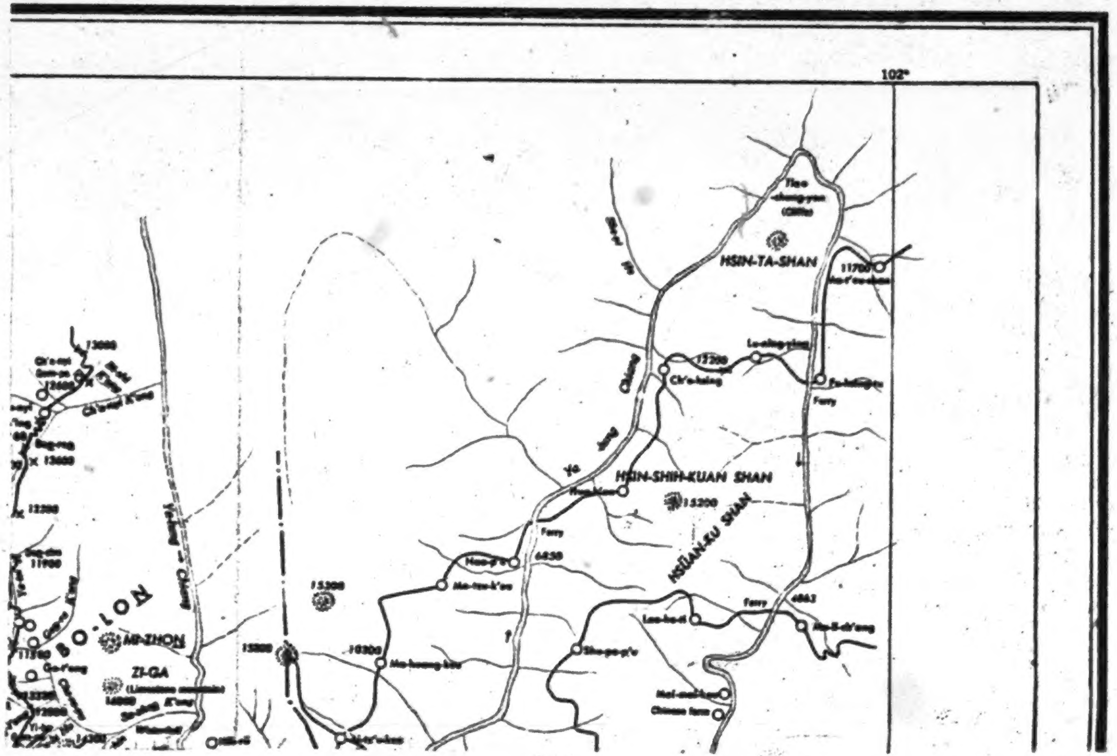
2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
361

YEN-YÜAN

FIRST EDITION—AMS 1

SHEET IV OF IV
A.M.S. L406

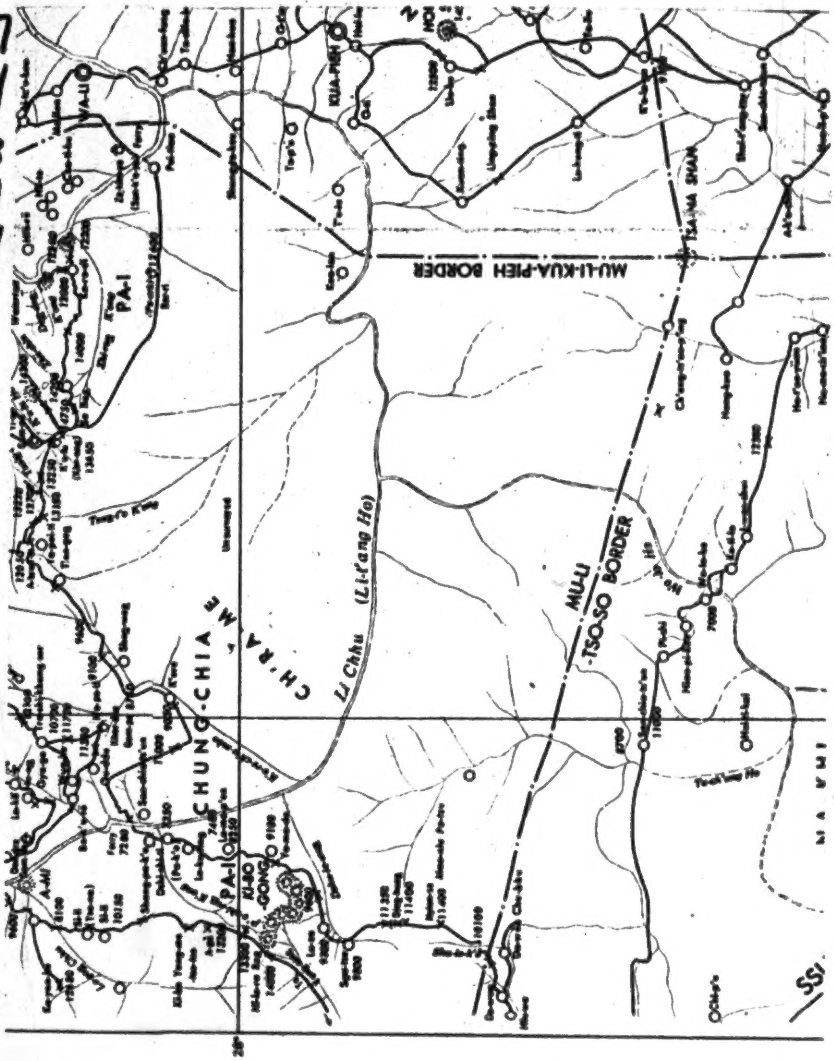

102°
HSIN-TA-SHAN
11700
13200
Ferry
HSIN-SHIH-KUAN SHAN
15200
Ferry
6830
HSÜAN-TU SHAN
Ferry
6862
15300
15300
10300
BO-LON
MI-ZHON
ZI-GA
13000
13600
13600
12200
11900
11500

[End map IV B]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

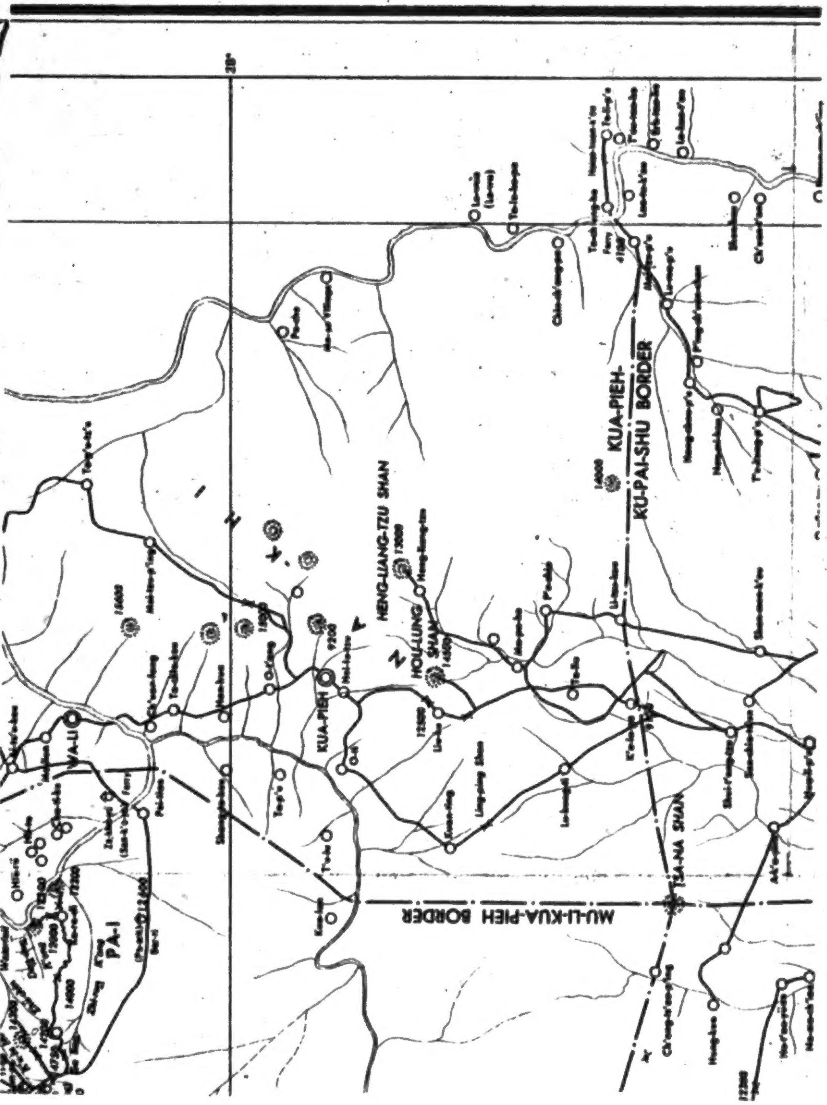
487
491
133
101
361


A-MI
CHUNG-CHIA
PA-I
KI-BO
-GONG
CH'RA ME
Li Chhu (Li-t'ang Ho)
PA-I
WA-LI
KUA-PIEH
MU-LI-KUA-PIEH BORDER
MU-LI
-TSO-SO BORDER
TSA-NA SHAN
NA KHI
28°

[End map IV C]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
361


WA-LI
PA-I
KUA-PIEH
HENG-LIANG-TZU SHAN
HOU-LUNG SHAN
KUA-PIEH-KU-PAI-SHU BORDER
MU-LI-KUA-PIEH BORDER
TSA-NA SHAN
28°
Ferry
13000
14500
14000
15000
12500
12400
9200
Lo-wa
Pa-che
Heng-liang-tzu
Ku-ua Village

[End map IV D]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
491
133
101
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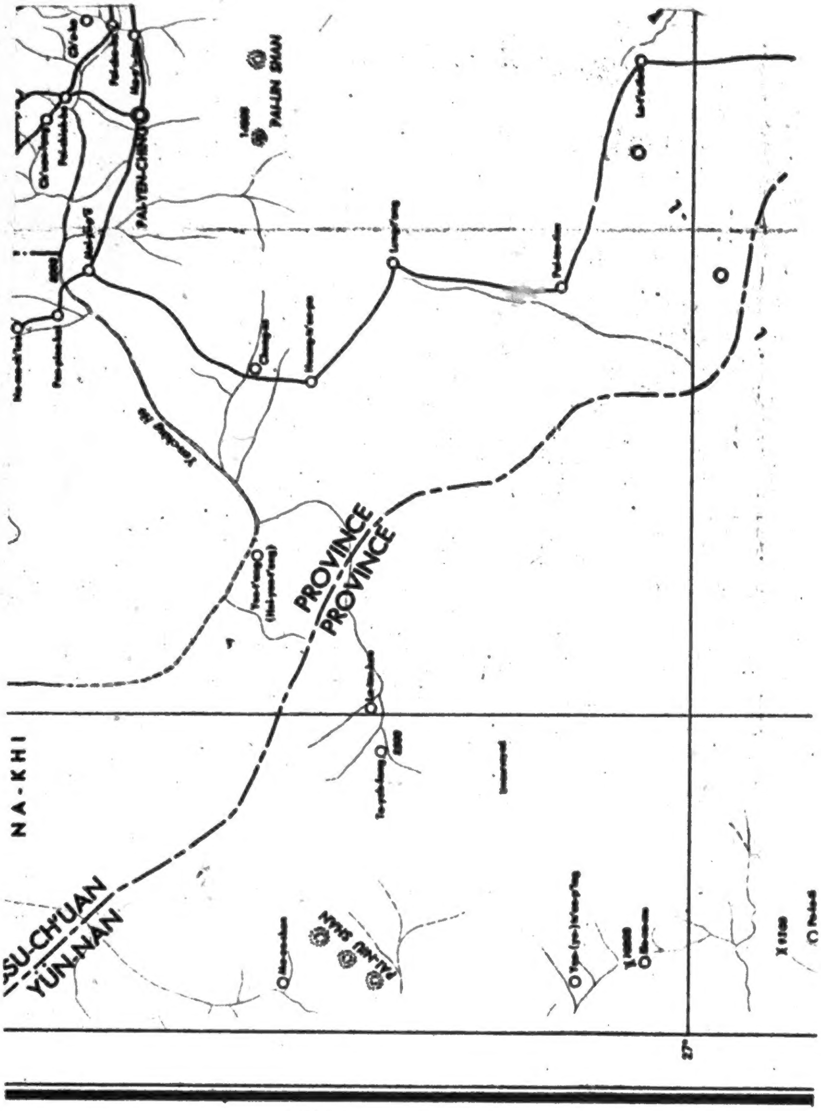
NA-KHI
SSU-CH'UAN
YÜN-NAN
PROVINCE
PROVINCE
PAI-YEN-CHING
PAI-LIN SHAN
PAI-NIU SHAN
Yen-ching Ho
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[End map IV E]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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133
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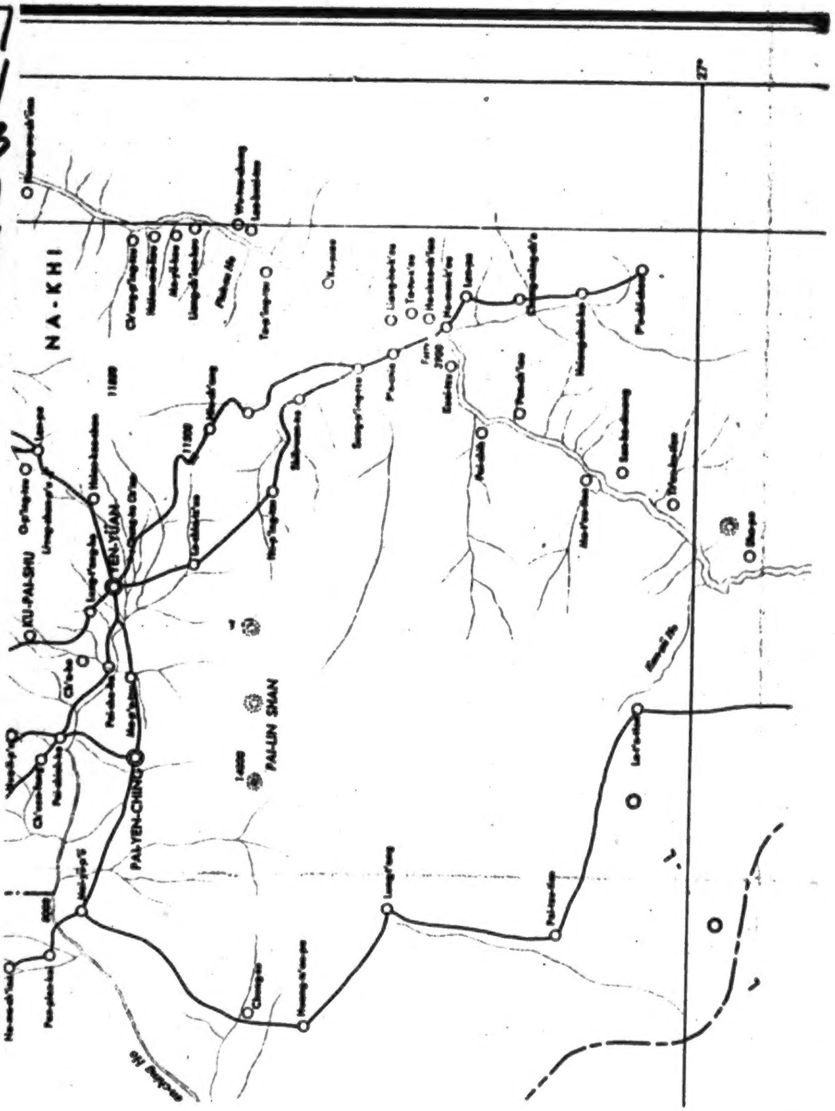
NA-KHI
KU-PAI-SHU
YEN-YÜAN
PAI-YEN-CHING
PAI-LIN SHAN
14000
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[End map IV F]

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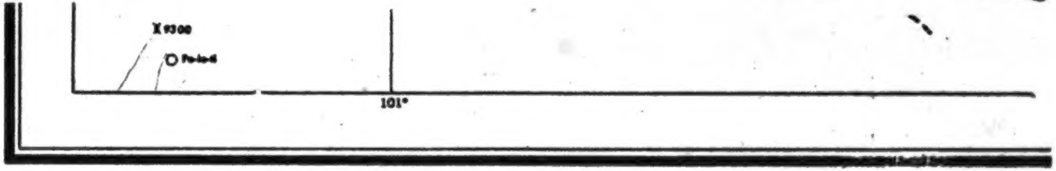

AMS L406

First Edition (A.M.S. 1), 1946

Prepared under the direction of the Chief of Engineers by the Army Map Service (AMPT), U. S. Army, Washington, D. C. Redrafted from original maps compiled in 1945 by J. F. Rock, from original surveys 1928-31 and from surveys by Major H. R. Davies 1895, Dr. H. Handel—Mazzetti 1914-16, Comte CH. de Polignac 1910.

Scale 1:500,000 (Approximate)

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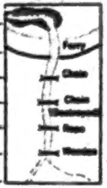
LEGEND

BOUNDARIES
International ______ — — —
Province ______ — —
Territorial or tribal ______ — · —
Road or trail ______
Unsurveyed trail ______
District town ______ ◎
Village ______ ○
Lolo settlement ______ ○ ○
Camp site ______ ×
Lamasery ______
Mountain hut ______
Shrine, Mission, Temple ______ 卍
Airfield ______ ☐ Airfield
Pass ______
Cave ______

Peak with spot height in feet ______ 13300
Peak with glacier ______
Gorge ______
Ferry ______
Chain bridge ______
Chain bridge (destroyed) ______
Rope bridge ______
Small wooden bridge ______
Unexplored streams ______
Disappearing stream ______
Hot spring ______ Hot
Lake ______
Island in river ______
Sinter terrace ______ ●



PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[End map IV G]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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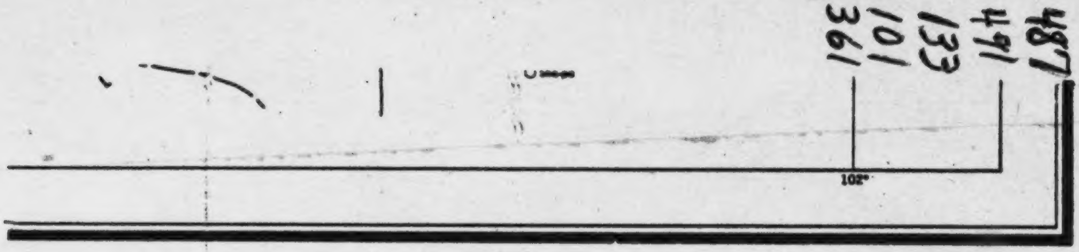

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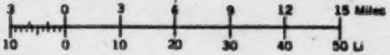
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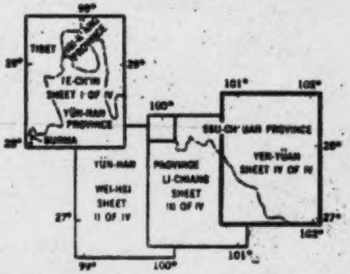
PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[End map IV H]

ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C., 144385
1947
5-47

INDEX TO SHEETS


99°
TIBET
29°
29°
TE-CH'IN
SHEET I OF IV
YÜN-NAN
PROVINCE
28°
BURMA
100°
101°
102°
SSU-CH'UAN PROVINCE
28°
YÜN-NAN
PROVINCE
WEI-HSI
SHEET
II OF IV
LI-CHIANG
SHEET
III OF IV
YEN-YÜAN
SHEET IV OF IV
27°
27°
102°
99°
100°
101°

YEN-YÜAN, CHINA

N2655-E10045/145x150

CHAPTER II

THE COMMUNITY

The Locality

West Town is within a day's journey on foot or horseback from Hsiakuan, the nearest point on the Burma Road. It has Er Hai (a lake) to one side and Ta'ang Shan, a mountain about 14,000 feet above sea level, to the other side. The general level of the ground in this part is about 6,700 feet above sea level. The chief occupation of the area is agriculture, rice being the staple crop. But trading in various forms is common both as a subsidiary and as the chief occupation. The trading includes both local exchanges in various markets and large-scale commercial adventures into the outer world. West Town is built on this peculiar form of commercialism.(3)

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441

The locality is a small village or town, being under the jurisdiction of the district government of Tali. It has a population of about 1,000 households and about 8,000 people. Shops are not numerous, mostly groceries, cloth stores and a few food shops. There are a few native dispensaries and one apparently modern dispensary. The chief markets of exchange are the periodic fairs which take place both in and near the town.

621

The town is not walled. Some years ago four gates were erected which shut the town from the outlying villages at the ends of the two main thoroughfares of the town, which cross each other. At night the streets are patroled by a town-hired watchman. But the population of the town is not only confined to within these gates. Near the town are at least nine more or less clearly marked out-clusters of houses, each of which has a name as a village. Within the four gates, each street, or each section of a street, is also called a village.

621
361

People and Culture

The town with its nine near-by and several more distant villages is under the authority of a Chen-Chang (head of a sub-district) appointed by and under the direction of the governor of the district (Hsien Chang) of Tali. A small police force, supported by the town, maintains law and order. Generally speaking, the town and its satellite villages is one of the Min Chia colonies in Yunnan. But all inhabitants in the town and in all the nine near-by villages except one insists on their Chinese origin, and will be seriously offended if suggestions to the contrary are made to them. This controversial point is not the concern of this paper. It suffices here to observe that all except the inhabitants in that one village who profess to be Min Chias bind their women's feet and wear Chinese dress. But all speak Min Chia as their mother-tongue. Most men and a few women, however, speak Chinese (with a strong local accent) as well. Here the social differences between men and women is carried to its extreme. Virginity of unmarried women and chastity of married women are heavily guarded and valued. Women work while men enjoy light conversation over a cup of tea or beside a tray with an opium-smoking pipe.

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[197]

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(3) For a general description of the Tali area (the geographical conditions of Tali and its environs) the reader may look up C.P. Fitzgerald, The Tower of Five Glories, London, 1941. As a serious scientific effort the book is a hotchpotch of hearsay and observation which disgraces rather than deserves the name of ethnology. This will be dealt with elsewhere *in extenso*.

S 131 622 P 131 622

Nam-hkam will be found on the map in latitude 23° 50' and longitude 97° 45'. It is in the Northern Shan States and is part of the large tract of country governed by the sawbwa of Theinni, or Hsen-wi, to give the name in its more correct Shan form. Nam-hkam has however a hereditary ruler of its own with the rank of Myosa, i.e. Town Eater, a suggestive title which seems to fully acknowledge the oriental principle that the chief duty of the taxpayer is to support his ruler. The Myosa is usually given the courtesy rank of Sawbwa, the Burmese corruption of the Shan word Sow-hpa, Lord of the Sky, which is the usual title of a Shan chief[1].

S ● 361 P 361

The town lies in an extremely rich plain some 30 miles long and six miles wide, full of Shan villages and paddy fields. This plain is partly in the districts of Nam-hkam and Selan, and partly in the Chinese Shan State of Möng Mow[2]. It is inhabited entirely by Shans.

S 101 P 101

This very civilised and widely spread race call themselves Tai, Shan being the Burmese name for them, while the Chinese call them Pai-yi. The Siamese are now the only large kingdom of this race that remains, but they formerly governed a wide extent of country in western Yün-nan and northern Burma, and at one time were so formidable that they conquered Burma and established a Shan dynasty there. The bulk of the Shans now live split up into a great number of semi-independent states, some tributary to Burma, some to China, and some (the Lao States) to Siam.

But the kingdom of Siam and these numerous Shan states do not by any means comprise all the members of this race. To the west one finds them in Assam and in the Chindwin valley. The plain country in the north of Burma, including the Bhamo, Mogaung and Momeit districts, is almost entirely inhabited by Shans. In southern Yün-nan and on the Tong-king border they occupy most of the low-lying valleys. There are even small communities of them in northern Yün-nan near the upper Yangtze, and I have found at least one Shan village in the Tibetan kingdom of Mi-li[3]. In Kuei-chou province they exist under the

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[1] *T'u-ssŭ* (*local controller*) is the Chinese equivalent.

[2] Or *Mêng-mao* according to the system of transliterating Chinese.

[3] *Lat. 28° 10', long. 100° 50'.*

S P ● 361 101

One more characteristic of the Shans I should mention is that they are not a hill people. It is true they usually live in a hilly country, but their own villages and fields are always in the plains and river valleys which lie in between the ranges, the actual hills being inhabited by other tribes. In Yün-nan itself they own most of the valleys below 4000 feet, anything under that level being considered too unhealthy to live in by the Yün-nanese Chinaman.

On the 8th January we left Nam-hkam, crossed the Shweli at Nawng-hok ferry and camped in Chinese territory at the large village of Möng-ping, where we slept in the Shan monastery.

S P 622 S P [291]

Our companions besides the Chinese deputies P'êng and Yüeh were the two Shan sawbwas of Möng Na[1] and San-ta[2]. The first of these chiefs is a very remarkable figure to meet with in this part of the world—a man of about 40 with a bald head, a red complexion, and a beard of enormous length. Dressed as he was in a long robe tied round the waist by a cord, one would most certainly take him for a French priest. It would not enter one's head to imagine that he was a Shan. He had a most genial manner, always spoke at the top of his voice, and was the greatest friends with everyone.

S P 302 622

Of his beard he was immensely proud, and in the early morning he would thrust it into a black silk bag to protect it from the dew. It cost him very dear a few years ago. He told us the story himself of how Ting, a Chinese general who had risen from a very low station of life, came to Möng Na and was consumed with jealousy when he saw the sawbwa's beard. He asked him how he, a mere aboriginal chief, dared to come into the presence of a Chinese general with a beard of such length, and ordered him to shave it off or pay a fine of two thousand taels. The money was paid without hesitation.

The sawbwa was however not entirely satisfied with his appearance. Though he was not much over forty, he longed for the honour and respect which in China are paid to old age, and he begged Warry to try and get him some medicine which would turn his beard white. He was much surprised

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[1] Called Kan-ngai or Kan-ai by the Chinese.

[2] Pronounced Chan-ta by the Chinese.

Pai-i AE7

S
P
[302]
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and disappointed when told that there was no demand in England for hair dyes of that colour. Perhaps the lapse of time has by now given him his heart's desire.

The San-ta sawbwa was a much younger man, with a decidedly intelligent but rather shifty-looking face, much pitted with small-pox. He was extremely anxious to learn about western inventions, and was greatly struck with our tents and heliographs. He had not a very good reputation among the Shans and was said to have succeeded to the sawbwaship by putting one of his relatives out of the way. An account of his untimely end at the hands of the executioner will be found on a later page[1].

We had no escort of our own except a nominal one of a corporal and four men of the Yorkshire Regiment, whom we took more as a matter of dignity than from any anticipation of danger.

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[291]
S
P
[361] ●

Our second march took us into Möng Mow, the capital of the Chinese Shan State of that name. We were met about a mile from the town by some Chinese troops and by some of the Shan followers of the Möng Na and Möng Mow sawbwas. The Möng Na men looked very well in green sleeveless coats with a black border, and most of them were armed with breech-loaders. The town is built at the foot of the bare range of hills which bounds the Shweli valley on the north, and is surrounded by a brick wall in a very fair state of repair. The place was en fête at the time, as one of the Möng Na sawbwa's four sons was just going to be married to a daughter of the Möng Mow chief.

We halted the next day and went to pay a visit to the sawbwa. His palace was a very small tumble-down building, and the sawbwa himself a little shrivelled-up looking man, extremely nervous in the presence of the Chinese officials, and I believe almost incapable of managing his affairs through over-indulgence in opium[2].

S
P
545

In the evening we went to an amateur theatrical performance, in which most of the parts were taken by members of the two sawbwas' families. The piece was in Shan, but was a translation from the Chinese, and was all sung to the monotonous tune of the Chinese theatre.

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[1] See page 189.

[2] He died not long after our visit.

Pai-i AE7

CHAPTER V

MÖNG MOW TO MANWAING AND BHAMO.

Leave Möng Mow—A village of outlawed Chinese—An impenetrable hedge—The Möng Wan plain—The Chinese Shans—Their dress—The Möng Mow dress—Möng Wan—A boy sawbwa—The Ho-hsa chief—A fine old gentleman—La-hsa—A recent rebellion—The sawbwa in trouble—A pleasant unsophisticated old chief—The valley of Ho-hsa and La-hsa—Its A-ch'ang inhabitants—A distinct race from the Shans—The sawbwas of Chinese extraction—Man-waing—The Trade Protection Levy—A Chinese dinner—Playing *mora*—Margary's murder—Responsibility of officials for murders in China—Chinese soldiers—Cartridges that do not fit the rifles—A Panthay officer—Kachins' heads in baskets—Back to Bhamo.

S 167 ON the 11th we started for Möng Wan, the next Shan state to the north. Our road led over the hills which divide the Shweli from its tributary the Nam Wan, and entailed an ascent of about 2000 feet and a corresponding descent on the other side to Sang-hawng or Chang-fêng-kai, which is the only place in the Möng Wan plain where there are any Chinamen living.

They are many of them men who have made things too hot for themselves elsewhere and have fled from justice to this out-of-the-way corner where Chinese officials are not likely to trouble them. No Yün-nan Chinaman would come and live here from choice. The level of the plain, like that of the Shweli, is about 3000 feet, and it is therefore considered too unhealthy to live in during the hot part of the year by men so liable to fever as the Yün-nanese.

S P 361 The village is well defended by a very thick and broad hedge of a sort of thorny bush through which it would be impossible to penetrate without deliberately cutting a way. It is doubtless intended as a precaution against attack by the Kachins who inhabit the surrounding hills. I have seen the same sort of hedge round Wa villages, east of the Salween.

[p.24]

Pai-i AE7

S P 291 Shan women, and with coloured fringes hanging down on each side, while the petticoat is often of large checks of red, white and green.

S P 622 On the 13th a level road through numerous villages took us to Möng Wan, the capital of the state. We were met at the entrance to the town by the sawbwa, a boy of 10, and his two *amats* or ministers, one a Hu-nan Chinaman, the other a Möng Na Shan. All three made profound obeisances, and we went on into the town and were put up in a very good three-roomed brick house.

S P ●[361] [342] The place contains about 300 houses. Its narrow paved streets and closely-packed houses of soft brick make it look more like a Chinese town, but it is almost entirely inhabited by Shans. The sawbwa was at that time too young to take any part in the management of the state, and his mother, according to Shan custom, was acting as regent till he was old enough.

The next day, still marching in a northerly direction, we forded the Nam Wan, crossed the range of hills which divides the Shweli from the Taping basin at 5300 feet, descended very steeply into the Ho-hsa[1] valley, and crossed the Nam Hsa, a stream 15 yards wide, into the capital of the Ho-hsa state, a town of only 70 houses.

We were received by the sawbwa, a fine-looking old gentleman of 66, with a white moustache and quite a hooked nose. He is the same chief who is mentioned in Dr Anderson's book, *From Mandalay to Momien*, and he remembered all the names of the members of Colonel Sladen's expedition who had visited him in 1868. He said they had stayed with him a long time, and he appeared to have most pleasant recollections of their visit.

S P [302] On the 15th January a march of seven miles brought us to La-hsa, the capital of the other state into which the Nam Hsa plain is divided. The sawbwa, a man of 56, wore his beard as well as his hair plaited into a pigtail.

He had lately got into trouble with the Chinese authorities. A Shan priest, a native of Möng Cheng[2], a state lying east of the Salween, arrived in La-hsa, and on

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[1] Called Hu-sa by the Chinese.

[2] Chên-k'ang in Chinese.

Pai-I AE7

S P 622 the strength of his claiming to possess supernatural powers found no difficulty in raising a following of 150 men. With these he made a strong stockade on top of a hill, and for a long time defied the efforts of the sawbwa to turn him out. Chinese troops had to be sent for, and, under the direction of Colonel Liu, a successful attack was made, and the priest and most of his followers put to death on the spot.

The Möng Na sawbwa, who was present on the occasion, received the military decoration of the Peacock's Feather for his services. But the La-hsa chief got into serious trouble for allowing the rebellion in his territory. He was deprived of all rank and titles and now appeared in the ordinary dress of a Chinaman without any official robes or hat.

He certainly did not look the sort of man to put down a rebellion, a pleasant unsophisticated old gentleman with none of the energy of his cousin, the Ho-hsa sawbwa. He remarked in the course of conversation that he did not drink liquor much, as he was afraid it might rot his beard!

He was very anxious to go to Burma, but had to wait till his son was old enough to take his place in the government of the state. The Chinese do not allow a sawbwa to leave his own country for any length of time until his son is fit to act as regent.

S P 361 The valley in which the two states of Ho-hsa and La-hsa[1] lie is some 14 miles long and not more than two miles across at the widest point. Every inch of the flat ground is cultivated, and the villages are all built at the foot of the
S hills, evidently because space cannot be spared for them on
P ground which is capable of being irrigated for rice culti-
[134] vation. The soil is poor, and the crop of rice grown is
[243] barely enough for the people to live on. Consequently large numbers of men, estimated at 2000 yearly, go out
S every winter and spread over the neighbouring Shan States
P and the north of Burma in search of work. Most of those
[463] who go out, work as carpenters and blacksmiths, in which trades they have a considerable reputation.

S 101 The chief claim to interest of these two states is that they are inhabited by a distinct race who do not exist

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[1] Hu-sa and La-sa in Chinese, and Hotha and Latha in Burmese. The two states are often spoken of collectively as Möng Hsa by the Shans, and Maingtha by the Burmese.

505 133 The Taping is navigable for boats from Manwaing to the capital of Möng Na which lies some thirty miles higher up, and a certain amount of cotton and other goods is carried by water over this short bit of river. Below Manwaing it passes through the Kachin Hills and runs in a gorge full of rapids which entirely preclude the idea of navigation. From Myothit down to its junction with the Irrawaddy, the Taping is again navigable for boats, and even small steamers can reach Myothit when the water is high.

131 At Manwaing the river runs though a large well-cultivated plain full of villages. Its length is quite 30 miles and it averages six miles across. It is divided into two Shan states, Möng Na (Kan-ai) on the left bank of the Taping, and San-ta (Chan-ta) on the right bank. But the actual village of Manwaing, with five other villages around it, is an isolated bit of territory belonging to the sawbwa of Möng Ti (Nan-tien), whose state lies 40 miles higher up, on the Nam Ti, the eastern branch of the Taping.

The origin of this arrangement we learnt from the San-ta sawbwa, who told us that in former times much of the western end of the plain was deserted for fear of incursions from the Burmese, and grants of land were offered by the Chinese Government to any chief who would send some of his subjects to establish themselves there. The offer was taken up by the Möng Ti sawbwa of that period, and his descendants still possess this little piece of land surrounded by San-ta territory.

● 361 The village contains 100 houses inhabited by Chinamen, is filthily dirty, full of pigs, and smells horribly, a most disagreeable contrast to the clean Shan villages round it.

712 At the eastern end of the place is a large salt depot where we were lodged. At the western end was a mud fort, garrisoned by 200 men of the Trade Protection Levy.

These troops were paid out of the dues exacted from the Chinese traders, and they thus cost the Government nothing. In return for these dues, the safety of the trading caravans was guaranteed while passing through the Kachin Hills which lie between Manwaing and the Burmese border. Anything dacoited on the road was made up to them by the

622 looked on with suspicion by the Chinese Government, owing to a rebellion which his elder brother and predecessor started three years before. He is now only allowed to rule over the purely Shan villages of the State, those places in which there are any Chinamen living being administered by the Chinese head-man at Kuan-shang[1].

From the account given to my interpreter by this individual, my arrival on the boundary seems to have caused no small stir both at San-si and at T'êng-yüeh. The news was at once sent on to the T'êng-yüeh official, and the 50 soldiers who form the garrison of San-si were sent up to the Lao-kuan-ch'êng Gate and slept there a night. The excitement was not allayed till my messenger from Mêng-ka arrived with the news that the 200 infantry and 60 cavalry had resolved themselves into 10 baggage mules and seven unarmed men.

162 The inhabitants of San-si are chiefly Shan, but there is
•361 also a considerable Chinese population, amounting perhaps
to one sixth or one eighth of the whole. The Taping
133 river runs through the plain from north to south, and it is noticeable that the Shan villages on its right bank are all surrounded by walls, as a protection no doubt against the Kachins who inhabit the hills to the west. The San-si plain is in this latitude the eastern boundary of the Kachin country, the hills to the east of it being peopled by Chinese. The height of the plain is only 3,300 feet.

On the 12th January we crossed the Taping by ferry. The river averages 80 yards in width and at this time of year there are places where waist-deep fords can be found in it. A good deal of hill climbing brought us to the small village of Hsiao-ti-fang where we camped for the night. Here again there was unmelted ice all day, and the night was very cold.

361 This, like many of the frontier villages, was originally a military post placed here by the Chinese authorities to control the border tribes. They have now, however, been settled down as farmers for many generations, though I believe they still receive some small pay or remission of taxes from the Chinese Government. It is probably by

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[1] I heard on a subsequent journey that San-si had been handed over to the Sawbwa of Mong Ti (Nan-tien), but do not know if this is true.

military colonies that this part of Yün-nan was originally 361● peopled by the Chinese. Throughout the T'êng-yüeh and Lung-ling districts the word used for a village is "chai," which really means a fortified post.

In the early morning of the 13th a letter was brought to 000 me containing a telegram from the Deputy Commissioner at Bhamo asking me to wait a little, as the T'êng-yüeh authorities objected to my entering Yün-nan. I had already been in Yün-nan a week without any valid objection being offered to my proceeding, and I guessed that the real reason of the objections of the T'êng-yüeh authorities was the report that had been spread that I was coming in with a large force. I therefore decided to disregard this telegram and go on and see the T'êng-yüeh officials myself.

From Hsiao-ti-fang there is a steep climb to the top of a range at 8,300 feet. The descent on the other side ends with four or five miles of a deep gorge into the Mien-ch'in plain. While riding down this gorge I was met by a Chinese officer with a few men. He seemed suspicious and asked why I was coming by that road. I produced my passport and he became more civil and suggested that we should go on to Mien-ch'in and talk the matter over. He went on ahead, and when I arrived there he sent a civil message to say he would start early the next morning, taking with him a copy of my passport, and would leave four of his men to escort me in. He also added that he would come over himself and see me soon.

I anticipated his visit and went to call on him and found him very civil and even cordial in his manner. His name was Yang and he was staff officer to the general at T'êng-yüeh. He said he had met Margary at Sha-yang and had been friendly with a French priest who formerly lived at Yang-pi. He was apologetic about the way he had stopped me on the road, and said his object was to come on to San-si and prevent me being kept waiting there by the local officials. This was of course a polite fiction. No doubt the T'êng-yüeh authorities thought I was coming in without a passport, and had sent him to turn me back if such should be the case.

On the 14th we crossed a rocky ridge a few hundred 133 feet high through small fields divided by stone walls, and

712 an old moat, but this is exceptional, for in Yün-nan it is rare to find a town with a moat round it. These walled cities are found all over China, built in much the same sort of way. The Chinese have found them extremely useful in the numerous rebellions which have taken place in that country. Even against modern armies the solidity of these defences would make them formidable obstacles if well defended, especially in a country like Yün-nan where nothing larger than mountain artillery could be brought against them.

• 361 T'êng-yüeh has another peculiarity which is characteristic of most Chinese towns, namely, that there are large open spaces and even fields within the city walls, while the principal shops and business houses are in the suburbs. This latter fact is probably to be accounted for by the rule which prevails throughout China that the city gates should be shut all night, so that people coming home late have to seek a lodging outside or to present the officer of the guard with a tip of perhaps as much as threepence to be allowed to go in. At T'êng-yüeh in fact many of the richest merchants do not live in the town at all, but at Ho-shun-hsiang, Yi-lo or one of the other large villages in the plain.

101 The real original name of T'êng-yüeh given it by the Shans, who no doubt inhabited it before the arrival of the Chinese, was Möng Myen, and by this name the Shans still know it. Momien, as the town is often called by Europeans, is merely the Burmese corruption of this. The origin of the Chinese name I discovered some years afterwards while travelling in a distant part of Yün-nan. Near Ch'ü-ching Fu, which lies to the east of the capital of the province, is a place called Yüeh-chou, formerly a town of the "chou" class. But as it has two other official towns within easy reach, one on each side of it, it was not considered necessary to keep it up, and it was reduced to the rank of a village, and Momien made an official town instead of it. The first syllable "t'êng" means to "fly away from" or "move away from," so that the name T'êng-yüeh Chou means "Moved away from Yüeh Chou." At present its official title is T'êng-yüeh T'ing, but the inhabitants of the place invariably refer to it as T'êng-yüeh Chou, and on the stone guide-posts, which one finds at nearly every cross-road about here, it is always called "the chou."

825 sucks animals down as they cross. Our mules were fortunate enough to get across without encountering this monster. It is perhaps hardly worth any naturalist's while to come out to investigate this strange animal. A Chinaman likes to have a story to account for anything that takes place. In the spring and early summer there would be a good deal of melted snow in the water of the river, while the climate of the valley would be extremely hot and close. The sudden change from hot air into cold water might well produce cramp.

[241] The next day, a good up-hill road brought us to P'u-p'iao, a little plain covered with villages and well cultivated with the winter crops—beans, wheat, and opium. On this march there is an alternative road to Yung-ch'ang, branching off from the village of Fang-ma-ch'ang; it is said to be shorter but more hilly than the main road which I took. Gill travelled by it, but Baber and most other travellers have come by the same road as myself. Baber mentions that he heard that the stream which runs through the P'u-p'iao plain falls into a lake, but the answers to all my enquiries were that it joins the Salween. On the Chinese map there is a small lake marked a few miles lower down, but it is shown as the source of a small tributary of the main stream.

Our road on the 21st rose to the top of a bare range at 7000 feet, and a little beyond this the Yung-ch'ang plain came in sight. The path descends to the plain at the village of A-shih-wo, just before reaching which a cave is passed in the hillside to the left which is said to go right through the hill and come out on the other side.

•361 312 The plain of Yung-ch'ang Fu is about 18 miles long and six miles wide, covered with villages and well cultivated; it is one of the largest and richest in the province. As in many other plains there is a summer crop of rice, and after the rice has been harvested in the autumn, the winter crops of beans, opium or wheat are put in. A good-sized stream running from north to south irrigates a great part of the plain, and water for this purpose is also collected in reservoirs where some of the side streams run down from the hills.

485 I put up at an inn in the middle of the town. The

485 accommodation in a Chinese inn is rough, but quite comfortable enough. One gets a small room with a table and a chair or two, and a plank bedstead. Going to an inn saves a lot of trouble, as the traveller can get firewood and hot water at once without difficulty, and also corn and straw for the mules. In Yung-ch'ang I found I was not bothered by the crowd, and was left alone as much as if I had been in my own house. This is by no means the case everywhere, and the inn yard is often densely packed with spectators. When this happens I should recommend the traveller to get an upstairs room where, as far as my experience goes, he will be quite free from molestation; it is in any case far easier to kick a man downstairs than to clear an inn yard which may have more than one entrance.

● 361 The town of Yung-ch'ang Fu I estimate to contain about 5000 houses. It was apparently originally a square, built at the foot of a little knoll which forms the end of a spur running down from the range to the west. It seems, however, to have struck some Chinese tactician that an enemy on this hill might make it unpleasant for the garrison of the town, and the northern and southern walls have been extended and bent round so as to meet each other and enclose this little knoll, though even with this the town still remains commanded at short range from the spur beyond. The flat part of the town is about half built over, the rest of the space being taken up with gardens. On the hill there are a few temples built among fir woods, and I actually put up a cock pheasant here within the city wall. This little hill is called Pao Shan and it is from this that Yung-ch'ang takes its *hsien* name of Pao-shan Hsien.

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262 The main bazar street which runs from north to south down the centre of the town is crowded all day and every day, but from the appearance of the place and from enquiries made, I do not think it is as large a trade centre as T'êng-yüeh. It is an excellent place for buying provisions: oranges, pears, pine-apples, carrots, cabbages, beans, radishes, and potato-like roots are to be got here, and doubtless several other sorts of vegetables and fruits at
251 other seasons. They also sell cured ducks and geese, not
262 unlike ham, but very salt; this industry is chiefly in the

go out and pay visits to their friends. Spending the day 527 paying calls does not sound very lively, but the Chinese are an extraordinarily sociable people and find great amusement in going to their neighbours' houses to talk and drink tea. Most people keep up the holiday for a few days, and there is not much business done for a fortnight after the New Year. It is quite contrary to Chinese custom to travel on New Year's Day, but both on this and subsequent occasions I found no difficulty in getting my Chinese followers to march. They were away from their own homes and had no friends in the place, so had no particular desire to stay and keep the New Year among strangers.

Our march on the 26th was as usual a hilly one. It began 000 with an ascent of 3,300 feet and a descent of 2,300 feet. After that another spur of 600 feet had to be crossed into the plain of Yung-p'ing Hsien. The first village reached [361] is Ch'ü-tung, which contains about 600 houses inhabited chiefly by Panthays. The inn here was an exceptionally good one, kept by a lady who had originally been Chinese, but having the bad luck in her youth to be in some town captured by the rebels, had been forcibly converted to Mahommedanism and married to a Panthay. This incident did not seem to have affected her cheerfulness. The Chinese very soon resign themselves to circumstances. Certainly in this case it had happened twenty-five or thirty years ago, so she had had time to get over it.

The plain of Yung-p'ing only measures some four miles by two. The main road does not pass through the town, which, though the residence of the official, is a smaller place than Ch'ü-tung. On this march the snow-capped range of mountains near Ta-li Fu was visible for the first time.

The next four days took us from Sha-yang to Yang-pi, over a country in which there is absolutely no level ground. Sha-sung-shao, a little village among pine forests, was our sleeping place on the first day. On the 28th we crossed the range which divides the Mekong from the Yang-pi river at a height a little over 8000 feet and descended to Huang-lien-p'u, which is built on a steep hillside shut in closely by hills on all sides. It contains a very good *hsing-t'ai* or Government rest-house, where we slept. [485]

000 On the next day the Shun-pi Ho was crossed by an iron-chain bridge, and a big spur traversed to T'ai-p'ing-p'u, a village inhabited by Lo-los, who have however adopted Chinese customs and the Chinese language. This was the first time I had come across this widely-spread tribe, though in my subsequent travels I saw a great deal of them.

The original village of T'ai-p'ing-p'u was down at the bottom of a valley, and the road used to go through it, but a few years ago a heavy flood carried away many of the houses, and most of the inhabitants moved to the present site half a mile up the hillside.

On the 30th we crossed a range at 8,350 feet and descended pretty steeply to Yang-pi, crossing the Yang-pi river by another iron-chain bridge just before entering the town. This stream, which is not navigated, is here 40 or
●361 50 yards wide with a strong current. The town is built in two bits, each surrounded by a mud wall full of breaches, and has a good many Panthays among its population. It is a place of no importance, and is not an official town at all.

000 From Yang-pi to Ta-li in a straight line is a very short distance, but between these two places lies the Ts'ang Shan, by far the finest mountain range of Yün-nan, except perhaps some of those in the Tibetan part of the province. Its height is 14,000 feet, and it is so steep that no recognised road crosses it. There is, however, said to be a track over it by which animals can be got through, and I was sorry that neither in this nor in a subsequent visit to Ta-li could I find time to explore this path.

The main road makes a considerable circuit to the south and goes right round the southern end of the range. It follows down the left bank of the Yang-pi river for 10 miles and then turns up its tributary the Hsia-kuan Ho to Ho-chiang-p'u, where we slept on the 31st. The Yang-pi river has a tremendous current, but it is nothing compared with the Hsia-kuan Ho, which is a rushing torrent covered with foam all along, running in a gorge between steep, bare hills, which rise some thousands of feet above it on either side.

Our road of the 1st February crossed this stream by a wooden bridge and led up its left bank all the way to the

000 town of Hsia-kuan. There is also a path up the right bank, but it does not seem to be much used. About a mile
712 short of the town are the famous Hsia-kuan forts. Here for 500 yards or so the valley narrows in and the sides become precipitous. The gorge is closed by two archways, one on each side of the stream, which completely block the roads. On the right bank there is in addition a small stone block-house, and a stone wall runs along the bank of the river up to the town so as to flank the roads down either bank. The whole would be very effectual against an enemy who came along the road, but there is nothing in the world to prevent men climbing the hills on either side a mile before coming to the "gate" and thus getting round and coming down on it from above.

The Hsia-kuan Ho, which is from 20 to 30 yards wide through most of its course, narrows down at the point where the archways are to a width of scarcely more than six feet. There is a big stone laid across it here, which it is said has been crossed by venturesome individuals, but the sides leading down to it are so steep and slippery that anyone attempting this feat would probably tumble in and be drowned. The current here is tremendous.

361 Hsia-kuan is a prosperous commercial town with a population of perhaps 10,000. There is no official here. Ta-li is the official town, and Hsia-kuan the business town. All the merchants live at Hsia-kuan and not at Ta-li, which lies a few miles off the main road from Yün-nan Fu to Burma.

On the 2nd February eight miles of perfectly level road brought us into Ta-li Fu. The road is unfortunately paved and the stone being volcanic is unusually slippery and most difficult to ride or walk over. The plain is some two miles wide, with the Ta-li lake to the east and the Ts'ang Shan mountains rising 7000 feet above it to the west. Villages are numerous, and between the road and the lake the plain is well cultivated, but on the left of the road it is chiefly stones and graves.

764 Graveyards in China are not the enclosed churchyards or cemeteries that we are accustomed to. Each family has its own burying-ground, and they are often in most picturesque places in the hills among fir woods. Round every town

764 there are enormous tracts of country taken up by graves.
In Yün-nan they are usually along the foot of the hills in
ground which lies too high to be irrigated and cultivated.

On arriving at the town I went to the house of Mr Smith
797 of the China Inland Mission, who very kindly put me up.
The European population of Tali consisted of Mr and
Mrs Smith and their children, two missionary ladies who
lived with them, and M. Leguilcher, a French priest who
had been some 40 years in the province.

●361 Ta-li is built at a height of 6,900 feet near the foot of
the hills which rise up to about 14,000 feet on the west, while
a mile away to the east is the Ta-li lake, the official name
[133] of which is Êrh Hai. This lake is a fine piece of water
30 miles long and from three to seven miles wide, bounded
on the east by low, bare, reddish coloured hills. It is
[505] full of fish and is navigated a good deal by small sailing
boats, carrying passengers and cargo from one part of the
plain to another. The origin of the name Tali I imagine
to be the Shan words *ta li* meaning *good ferry.* This is
only a guess on my part, but as Shans almost certainly
once inhabited this plain and as there is still a ferry across
the lake near the town this derivation seems probable.

The town is surrounded by the usual wall, which in this case is built of stone, and the population of the place is perhaps 30,000. The people in the town are Chinese with a good many Panthays among them, but the majority of the inhabitants of the villages belong to an aboriginal tribe who call themselves Pê-tsö, but whom the Chinese know as Ming-chia. These people retain their own language, and many of them can barely speak Chinese. Their women do not as a rule bind their feet, but in most respects they now conform to Chinese customs. They seem a quiet, peaceable, hardworking people, and in the winter some of them find their way as far as Burma in search of work.

316 One of the chief industries of Ta-li is the quarrying of
marble in the Ts'ang Shan range. The stone is white
mixed with black and various shades of grey, brown, green,
yellow, and red. It is polished and worked up into representations of scenery which they say are natural, though
I have heard this doubted, and it is possible that they
sometimes use some stain to help the natural colours.

000 of A-lu-shih, which contains 150 houses—a large place for this hilly country. It is inhabited by a people with the bump of curiosity very largely developed.

The next morning we crossed the top of a range at 8,400 feet and from there dropped 3000 feet in three miles to Sung-lin-t'ang, a very small village which contains however a fairly good official rest-house. During this descent the green-coloured water of the Mekong was occasionally to be seen in the deep valley below.

On the 13th a further descent brought us to this river at an elevation of 3,400 feet above the sea. The valley is of exactly the same character as where it is crossed on the Yung-ch'ang–Ta-li road, the river running in a deep gorge, with steep, almost inaccessible, hills rising up from it. There is not an inch of level ground outside the river bed, which is from 80 to 100 yards wide, and is pretty well filled up with water. The current is strong, and rapids numerous.

491 We crossed by an iron-chain suspension bridge of the same type as those previously described. It is built where the river passes between two precipitous rocks, is 75 yards long, and consists of a plank roadway supported by 14 iron chains, the ends of which are embedded in brick piers. At that time the bridge was a little shaky and swayed about a good deal as one passed over it, and there was a man posted there to warn travellers that only one animal must pass over at a time. After crossing, the road turns westward and follows the river bank for some distance before ascending steeply to Hsin-ts'un, where we put up for the night.

On the 14th February we crossed another range and descended to the town of Shun-ning, always pronounced
241 Shun-ling by the Yünnanese. There is nothing to call
311 a plain here, but a fairly level strip of cultivated ground, half a mile in width, runs along a little stream called the Pei-ch'iao Ho, and tiers of terraced fields rise again above this on each side.

361 The town is built on the west side of the valley, on the lower spurs of the hills, and is about 5,400 feet above sea level. It is an irregular shaped polygonal a mile in perimeter, surrounded by a 15 feet brick wall backed up on the inside by the usual earth parapet. The space within

●361 the walls is fairly well filled with houses and contains some 600 or 700.

511 The whole town and district[1] are very poor, a fact to which the broken bridges and unrepaired roads testify. There does not seem to be a single merchant of any importance in the place, and mules and ponies are scarce. In fact there appears to be absolutely no trade in the district except in the necessaries of life, and the whole way from Ta-li to Shun-ning we did not meet a single mule caravan, or even a pedlar on foot.

The city magistrate came to see me in the evening and was very civil. He was a Chiang-hsi man and much more inclined to be obliging than the majority of Chinese officials. I halted a day at Shun-ning and went to call on the mandarins. The magistrate had never heard of Kun-long himself, but he got out his map and sent for men who knew the country, and did his best to help me. It appears there are two roads, one through Chên-k'ang (Möng Cheng), and the other through Yün Chou and Mien-ning T'ing. The former was said to be the shorter, but is hilly and difficult. The Yün Chou route seemed to offer the best prospect of a possible railway line or trade route, so I decided to go by it.

712 There is only a very small garrison at Shun-ning. It was then commanded by an old white-moustached gentleman of 60, who had, however, only attained the rank of *Shou-pi* or lieutenant. So promotion is sometimes slow in the Chinese army. The military head-quarters of the Shun-ning district is at Mien-ning T'ing where there is a *Hsieh-t'ai* or colonel.

635 Shun-ning was originally a Shan state, and it is still known to Shans by its original name of Möng Hköng. It has now for a long time been a Chinese district, but the Shan or half Shan origin of the people is plainly visible in their features. So much like Shans did some of them appear to me that I stopped one man on the road and asked him if he was not a Shan, but he did not take it at all as a compliment, and his companions were much amused at the question.

000 One day at Shun-ning was quite enough, and I was glad to get out of the miserable one-storied inn in which we

[1] [Shun-ning -- Analyst]

000 were lodged. Two days of easy marching down the valley of the Pei-ch'iao Ho brought us to Yün Chou. Though this town is 1,600 feet below Shun-ning, the descent is so gradual as to be hardly noticed. At the end of the second march the road passes through a gap in a spur and comes suddenly on the town, within 100 yards.

361 It is built at the junction of the Pei-ch'iao Ho with the
438 Nan-ch'iao Ho, a somewhat larger stream which runs up from the south and eventually flows into the Mekong. The town is surrounded by a soft brick wall, 12 feet high, not kept in very good repair. It contains about 800 houses, and is a larger and more prosperous place than Shun-ning. The population includes a good many Panthays and they form the principal commercial element. The trade is not very large and is almost entirely confined to dealings with the Shan States of Mêng-sa, Kêng-ma, and Mêng-ting, and with the Panthay settlement at Pang-long in the Northern Shan States.

294 One of the principal articles of local produce is a curious
438 kind of waterproof coat called *tso-yi*, much used by the poorer classes in Yün-nan. It is made out of the outer fibrous bark of a sort of palm tree, called *tsung-pao* by the Chinese. At the first glance it might easily be taken for the skin of some long-haired animal.

635 Yün Chou, like Shun-ning, was formerly a Shan state. Its Shan name is Möng Yü, and there are still a few families of that race living in the plain. The Yün Chou
241 plain is much cut up by uncultivated spurs which run out into it, but good crops of beans and sugar-cane are grown. The latter is a specially valuable product in Yün-nan, as it will not grow in the higher and colder plains.

231 On the march from Shun-ning, at the village of Jê-shui-t'ang, I saw a most curious freak of nature, a buffalo with five horns. Two of them were of the ordinary pattern, the other three grew out of the centre of his forehead, two going straight up in the air close together, and the third sticking straight out to the front. The three superfluous horns had been sawn off rather short, but there was no doubt about the fact that they were there.

000 We left Yün Chou again on the 18th February and ascended gradually, reaching the Mekong-Salween water-

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000 shed at 5,600 feet, one of the lowest points in this part of
the range. From here we went by an equally gradual descent
S to T'ou-tao-shui, a little village in which a market is held
733 every five days. The small official in charge of the police
here came to see me in the evening somewhat the worse
for liquor, and I saw three or four other men in the same
state, rather an unusual sight in China. Most Chinamen
drink rice spirit, but they seem to know when they have
had enough, and one seldom sees a drunken man.

From T'ou-tao-shui there are two roads on to Kun-long.
The most direct route passes through Mêng-lai, but I took
a longer and better road round by Mien-ning. The next
day we had an easy march to Yi-wan-shui, and on the 20th
we slept at La-tien-p'o, a village which lies on the Mêng-
lai Ho, the main source of the Nam Ting. Still following
S up this stream we reached Mien-ning T'ing on the 22nd.

133 Since leaving Shun-ning the country and climate had
been gradually changing, and we were now in a district
more resembling the Shan States than the higher part of
S China we had hitherto been travelling in. The elevations
[137] of the hills are much lower, the climate considerably warmer,
and the whole country is covered with jungle of a semi-
tropical kind instead of the bare hills and pine forests of
S the districts further north.

The Mien-ning plain is some seven miles long by three
361 miles wide. The town is built near the southern end of it
on the left bank of the Mêng-lai Ho, a stream 30 yards
wide and three or four feet deep, which runs down the
middle of the plain from south to north. There is a great
deal of vacant space inside the walls, and the town contains
only 200 houses, but it is surrounded on all sides by suburbs
amounting to another 300 or 400. The largest suburb is
on the east, and this appears to be the chief commercial
quarter, such as it is. The inns are miserable, and I found
quarters in a good-sized temple, built by the Ssŭ-ch'uan
P residents of the place.

Mien-ning is always pronounced Mien-ling by the
177 inhabitants. It was originally a Shan state, and its proper
Shan name is Möng Myen. There are still a great many
of this race living here, but the Chinese are now in the
majority, and the Shans are taking very much to Chinese

000 we had a long descent of over 3000 feet to Wan-nien-chuang. This village is Chinese, but Se-pyek a mile further on is inhabited by Shans, among whom are included some Hküns, the branch of the Tai race who inhabit Keng Tung, one of the Southern Shan States.

There appear to be several Hkün families living among the Chinese Shans of this neighbourhood. How they had got here they did not seem to know. It may be conjectured that some rebellion in or invasion of their native
S state had compelled them to emigrate to such a distance.
P The Chinese name for this race of Shans is K'ên-tzŭ.

631 Wan-nien-chuang marks the boundary between the district of Mien-ning and the Shan State of Kêng-ma[1]. This is one of the largest of the Chinese Shan States and
S besides the Kêng-ma plain includes the districts of Mêng-
P sa, Mêng-yung and Mêng-chien[2]. We were now in a
[162] country in which there are very few Chinese. The plains are all inhabited by Shans, and the hills by Las, Lo-los, and La-hus, with a few scattered Chinese villages among them. The Lo-los are many of them of the Mêng-hua Lo-lo tribe. The Shans call them *Myen*, which is the usual Shan name for all branches of the Lo-lo race. The La-hus, called Lo-hei by the Chinese and Mu-hsö or Myen Mu-hsö by the Shans, inhabit a good deal of the country between
S the Salween and the Mekong, and stretch down into Keng
P Tung and northern Siam.

● 361 It rained a good deal in the night and the next morning, so we made a late start and did a short march of 7½ miles to Mêng-yung, a little Shan town of 180 houses surrounded by a mud wall. It is built on the right bank of a narrow stream running in a deep ravine. The plain is a very small one with little cultivation and contains no Shan villages except the town. I put up in a large well-built Shan monastery, and was an object of immense curiosity to the whole of the inhabitants of Mêng-yung.

000 Two marches from here brought us to Mêng-sa. The road there from Mang-hkü, where we slept on the 27th, after a little level going, begins to ascend up a narrow gorge by a paved road. Near the top it becomes steeper,

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[1] Köng-ma in Shan.

[2] Möng Hsa, Möng Yawng, and Möng Kyen in Shan.

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000 and after passing the Chinese village of Ch'ing-mên-k'ou
suddenly emerges through a gap in the hills into the
plateau of Mêng-sa[1], which is 10 miles long by two or three
miles wide, very bare and dry with little water in it. There
S are few irrigated fields, and consequently not many villages.
133 The small stream which waters the plateau comes in from
the east close to the town, makes a bend round for two or
three miles, and then runs straight into a range of hills,
re-appearing again on the other side.

The disappearance of rivers into ranges of mountains is
not at all an uncommon thing in Yün-nan and in the Shan
States. I have seen four or five instances of it myself.
One of the most remarkable occurs in the Taw-nio plateau
near Kun-long ferry. Here all the streams run straight
into a range of limestone hills, and come out the other side,
S crossing the Mêng-ting-Kunlong road, and falling into the
P Nam Ting.

●[361] Mêng-sa is surrounded by a mud wall and contains
622 150 houses inhabited by Shans. Just before entering the
town a dirty Chinese suburb of 50 houses is passed through.
The younger brother of the Kêng-ma sawbwa lives here
and governs the district. The sawbwa's son was also there
at the time of my visit. He had been to Möng Cheng
(Chên-k'ang) to be married, and was now on his way home
with his bride, accompanied by a large train of followers on
horseback.

The sawbwa had very civilly sent a man to meet me
and to go with me as long as I was in his territory. He
asked me to go round by the town of Kêng-ma, but I
wanted to see the direct road to Kun-long and could not
spare the time to make this detour. I was able to pay him
S a visit later on.

133 Looking back northward from the Mêng-sa plateau
some fine snow-covered peaks were visible at no great
distance off, in the range running down the right bank of
the Nam Ting. This range is far the highest in this part
of the country, and on a subsequent journey I calculated its
height as nearly 11,500 feet.

000 Leaving Mêng-sa the next morning we climbed a big

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[1] Möng-Hsa in Shan. Not to be confused with another Möng Hsa, a name often given to the two states of Ho-hsa and La-hsa (see p. 26).

000 range of hills and on the next day dropped steeply down to
S the Nam Ting valley at Mêng-chien. During this descent
361 we passed through the mixed La and Chinese village of
Ta-chai. This contains 450 houses, and though it is a hill
village is quite the largest place in this part of the Chinese
Shan States. It has some very fine trees round it and the
hillsides are well cultivated. It is noticeable that the Las
S and Was live in much larger villages than any other hill
P tribe of Yün-nan.

361 Mêng-chien or Möng Kyen is a small place of no
importance, inhabited by Shans. Its height is only 1,850 feet,
the Nam Ting valley being one of the lowest parts of
Yün-nan. In this warm climate the fresh green grass was
already several inches high, and our mules got better
grazing than they had had for a long time.

On the 3rd and 4th of March our road was nearly level,
leading down the Nam Ting valley, chiefly through pretty
thick jungle, with occasionally a Shan village and a patch
of rice cultivation where a tributary stream joins the main
river. Finally we emerged into the Mêng-ting[1] plain, which
is 10 miles long and three miles wide with the river running
S down its northern edge. There are several villages scattered
P about in it, each surrounded by fine clumps of bamboo.
162 The people are partly Chinese Shans and partly Southern
311 Shans, the former predominating; but the population is not
very large and there is a good deal of land uncultivated.
S Mêng-ting is a very small state, and only the lower or
P western part of this plain belongs to it, the upper half being
361 part of Kêng-ma. The town which is unwalled is built in
two bits, separated by a small tributary of the Nam Ting,
the sawbwa's residence lying on the right bank, and the
market village on the left bank. During the dry season it
is visited by a good many Panthay traders from Panglong,
S and I saw a large bullock caravan which had come from
P Nam-hkam with salt fish and cotton clothes.

622 I proposed to go and see the sawbwa, but a message
arrived to say that he was ill and not up to receiving
visitors. As a matter of fact there was nothing whatever
the matter with him, but being of rather a nervous dis-

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[1] Also called Hun-ting by the Chinese. Möng Ting is its Shan name.

000 I went in to see him and was most favourably impressed with him. He seems to have done a good deal in the pacification of this part of the country, and was much liked and respected both by his own men and by the Shans, La-hus and other inhabitants of the district. He wanted me to go round by Chên-pien as he said it was the best road, but I was too much pressed for time to make a circuit and decided to go by the more direct road through Ch'üan-lo.

• 361 Chên-pien T'ing is the new town that the Chinese have established as capital of the newly formed district of the same name. This district has been made up out of what were formerly parts of P'u-êrh and Shun-ning. But up till the last few years Chinese rule had been a very nominal affair in this country, which had been practically independent and split up into small states ruled by Shan, La-hu, and Wa chiefs. The new town is near Möng Lang, one of the districts of the Shan State of Mêng-lien or Möng Lem.

Colonel Li gave me an escort of eight men, among whom were four fine-looking Panthays who belonged to the Colonel's body-guard. We went on another six miles and camped out on top of the range at a height of 6,500 feet.

361 Two more marches brought us to Ch'üan-lo[1], which stands on a gently sloping terrace which extends about 1½ miles each way, and is well cultivated. The town is oval in shape, is surrounded by a mud wall and contains
631 some 250 houses. It was formerly the capital of a La-hu state, till about 1891 the Chinese Government made it the civil headquarters of the newly established Chên-pien district. The offices were however soon afterwards removed to the present town of Chên-pien. This was found very unhealthy, and at the time of my visit there was some idea of moving back again to Ch'üan-lo. The Chinese magistrate of the place has the rank of *Hsün-chien*, which is inferior to that of *Chih-hsien*, but I found him very pleasant and civil and far superior in intelligence to many officials I had met of much higher rank. He had been for some time at Mêng-tzŭ, the treaty port on the Tong-king border, and had met Europeans there.

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[1] Called Chen-lawt by the Shans.

CHAPTER XII

SSŬ-MAO AND P'U-ÊRH.

The town and plain of Ssŭ-mao—A commercial centre—The famous P'u-êrh tea—Cotton—A treaty port—French travellers—A Tibetan caravan—The Ma-hei tribe—P'u-êrh—An official town—An uncivil official—A friendly Shan—Routes westward from P'u-êrh.

361 SSŬ-MAO T'ING was the first real Chinese town I had come across since leaving Mien-ning nearly six weeks before. It is built on the end of a low spur which runs down from the hills to the east of the plain and is surrounded by a 25 feet brick wall, about a mile in perimeter. Inside the city are some 1,300 houses, but the business quarter is in a large suburb of 1,700 houses outside the south gate. The plain is some 10 miles long by three miles wide, and is at an elevation of 4,800 feet. Like many other places in Yün-nan it was formerly a Shan state, and it is still known to the Shans by the name of Möng La.

438 245 It is, for Yün-nan, a large commercial centre, the trade being principally confined to tea and cotton, both of which commodities are brought from the Shan States which lie to the south. The tea, which under the name of P'u-êrh tea is famous for its good quality throughout the Chinese Empire, is grown in the hills from six to twelve marches south of the town, in the Chinese Shan State of Keng Hung, or Chiu-lung-chiang as it is called by the Chinese. The principal tea-growing centres that I could hear of are Yi-pang, Yi-wu, Yu-lo, Man-sa, and Man-la, all of which places are in Keng Hung territory to the east of the Mekong. The yearly output is estimated at 15,000 mule-loads, which would amount to some 900 tons. Its price averages about [434] three pounds for a rupee (1*s.* 4*d.*). The value of the annual export would then, if these figures are correct, amount roughly to 670,000 rupees, say £45,000.

[p.96]

CHAPTER XIII

P'U-ÊRH TO KÊNG-MA.

Road to Wei-yüan—A curiously built town—Salt wells—Mêng-ka—The Mekong at Ta-pêng ferry—The La-hus—Mêng-mêng—The P'u-mans—The Kêng-ma plateau—The sawbwa—Five-day markets—Variety of races—A native of Lucknow.

000 We left P'u-êrh on the 8th April, and reached Wei-yüan T'ing in five short marches. The country through which we passed is inhabited chiefly by Chinese with a few villages of Shans and Ma-hei. It is hilly of course, but perhaps the path is not quite so up and down as most Yün-nanese roads, though it certainly comprises an ascent of over 2000 feet from Mêng-nai to Yi-wan-shui, and a final descent of nearly 3000 feet into the Wei-yüan plain.

361 This town, which is called Möng Waw (i.e. mine country) by the Shans, is built in a plain some 12 miles long and three miles broad with the Nam Waw or Wei-yüan Chiang, a river some 80 yards wide but only three feet deep in the dry season, running down the middle of it from north to south.

The town is in three bits. First there is the original town, which is still surrounded by a brick wall but has now only a dozen small houses and one or two temples scattered about in it. Then there is the new town, which is built just to the north of and actually touching the old town, and is inhabited almost entirely by Shans, who form the bulk of the population of the plain.

Finally there is the Chinese quarter which consists of a temple and one street 500 yards long, built down close to the river bank. Here the Chinese officials and a few traders live. The reason given me for the abandonment of the old town was its unhealthiness, but why a new town built actually touching it should be more sanitary is difficult

[p.102]

to understand. The place was originally a Shan state but 361
has now become a *t'ing* under a regular Chinese official.

After my experience in P'u-êrh I had rather made up 317
my mind to give up calling on officials, but the Wei-yüan *T'ing* came to see me himself soon after I arrived and was very friendly. The principal product of the place is salt. There are several mines in the valley of the Wei-yüan Chiang, and there is a good deal of trade in this commodity with the neighbouring districts. The elevation of the plain is about 3000 feet and the place is considered feverish by the Chinese.

Two more days crossing a range at 6,300 feet brought us 000
on the 14th April to Mêng-ka[1], which, like Wei-yüan, was formerly a Shan state and still has a Shan sawbwa, though the place is now incorporated in the Wei-yüan district. The plain lies somewhat higher than that of Wei-yüan and, though some 15 miles long, is much cut up by rather high-lying ground, which cannot be irrigated and is uncultivated and covered with jungle. Mêng-ka is not a place of any 563
importance, and there is little or no trade in it. The population of the place is Shan, but in the town itself there is a Chinese bazar village, and a few families of Panthays also live here.

I halted a day to rest the mules and left again on the 000
16th. Our road took us gradually up a range of 7000 feet, from which there is a magnificent view of the surrounding hills and of the course of the Mekong valley, which can be traced for a long way. The next day a very steep descent brought us to the Mekong which we crossed by a large punt-shaped ferry-boat to the mixed Shan and Chinese village of Ta-pêng or Ta-pong. The river is as usual shut in by very steep hills. It is about 100 yards wide, with a strong current and full of rapids, so much so that in the rains the ferry is sometimes impassable for a few days at a time. Probably this is also the case with other ferries over the Mekong. The height of the river at Ta-pêng is 2,800 feet.

On the 18th we had a very stiff piece of climbing, reaching the top of the range at 7,400 feet. From here the

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[1] Möng Ka in Shan.

563 language. The fact seems to be that the P'u-mans have become so split up into small and isolated communities, that many of them have lost their own language. It was not till a subsequent journey in 1899 that I came across P'u-mans who had a language of their own[1].

133 On the 23rd April we arrived at Kêng-ma. The town is built in a plateau, a most unusual formation for this part of Yün-nan, where one generally finds nothing but a series of ranges of mountains and comparatively narrow valleys. The plateau measures about 15 miles from north to south and half this distance across. To the east, separated from it by low hills, is the Nam Hpyit[2], while two other streams run across the plateau in a generally easterly direction and find their way through gaps in these hills into that river. [361] It is along these two streams and their small tributaries that the greater number of the villages are situated, as they are here able to cultivate narrow strips of paddy. Most of the plateau consists of open grass land, lying too high to be irrigated and not much cultivated.

361 The town is pleasantly placed on rising ground, and contains about 300 houses, built of mud or soft bricks. The climate is excellent, and I found it quite cool at this, the hottest time of the year, though the height is only 3,850 feet. The place seems prosperous, and there were a good many Chinese traders there, among whom I found the Panthay merchant whom I had seen in Yung-ch'ang[3]. He told me that since we last met he had spoken about the proposed railway extension to Kun-long to other traders, who all agreed that it would be an excellent thing for the trade of this part of China.

622 The sawbwa's son came to see me soon after my arrival. Having reached the age of 25, he had now taken over the government of the state, his father retiring in his favour. This is an almost universal custom among Chinese Shans. The father, however, still remains the nominal head of the state, and the son is not recognised by the Chinese Government until the father dies. Kêng-ma is one of the largest and best governed Shan States in the province of Yün-nan.

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[1] See p. 146.

[2] Nan-p'i Ho in Chinese.

[3] See p. 59.

000 Chên-k'ang and get fresh men sent across from there to meet me. The next day nine miles of very hilly going brought us to Ma-li-p'ing, a large village at an elevation of nearly 7000 feet, and consequently quite cool, almost cold in fact.

On the 29th I sent on early to Mêng-hung[1] to say I was coming, and about two miles short of the town I found a man waiting in the road. He had been sent out to ask me to go round by Chên-k'ang, as there were a lot of soldiers in Mêng-hung who had just returned from an expedition against some rebels. This would have meant a detour of two or three days, so I told him I could not do so and went on towards the town. My interpreter and myself rode on ahead of the mules, and soon came on the victorious army, a miscellaneous rabble of Las, Shans, and Chinamen, armed with guns and spears. An individual, who appeared to be some sort of officer, was sitting in the road and told us we could not go on, as the town was full of soldiers. I asked him who he was, but not getting any particular answer, rode on. He then followed us and said that if we persisted in going on he would get his men together and stop us by force. We took no notice of him and rode into the town without anyone hindering us. The proper headman was said to be away in Chên-k'ang, but finally an old man was produced. I showed him my passport, but no one had learning enough to read it, so my interpreter read it to them. After some consultation in their own La language they produced two men as guides, one of whom was half or three-quarters idiotic. Both of them said they did not know the way, so I went on without them, and told the old man I should report to the Chinese officials that I had shown my passport and been refused guides. I then looked round for the man who had threatened to stop us entering the town, but found he had disappeared about the time of the reading of the passport. We had no difficulty in finding the road by asking people we met, and we slept in a Chinaman's house at the village of K'a-fang.

● [361] Mêng-hung is a place of about 100 houses, surrounded
563 by a wall. Its population is chiefly La, but there are a

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[1] Mong Hom is the proper Shan name of this place.

good many Chinamen living there too, and most of the 563
people appear to talk both languages. They are well known as the biggest blackguards in this part of Yün-nan, 579
and many of them are wanted by the Chinese Government for murders and other crimes, but the country is so little under Chinese control that the officials are not very keen on trying to make arrests. On a subsequent journey I again had trouble at that very town[1], the only place in Yün-nan where I have ever encountered anything like organised opposition. Mêng-hung is in Chên-k'ang territory, but the sawbwa of the latter place finds it more than he can manage and has no real authority there.

The next day we reached Mêng-pun (Möng Pawn), a 361
Shan village of 40 houses, not to be confused with Mêng-p'êng (Möng Hpawng), a somewhat larger place a day's march off W.S.W. In the afternoon a man arrived who had been sent by the Chên-k'ang sawbwa to guide us on to Mang-shih. There had been a good deal of rain lately, and it fell heavily here at night.

The recent fighting from which the warriors I met at 669
Mêng-hung had just returned, was naturally the subject of conversation everywhere in this neighbourhood, and from enquiries made at different places I gathered the following as to its origin. About the year 1890 the late sawbwa of Chên-k'ang was going round his state, and while at the village of Ya-k'ou, which lies two or three marches south-west of the capital, he was murdered by his nephew Tao-lao-wu, who usurped the sawbwaship. He, however, only held it for a few days, as a Chinaman called Ma, who lives on the hills near Hsiao-mêng-t'ung (Möng Htawng), and is one of the principal head-men of the Chên-k'ang state, got some men together, marched on the capital, killed Tao-lao-wu, and dispersed his followers. The present sawbwa, who is the son of the murdered man, and was at that time only two years old, then became the nominal ruler of the state.

Since then the adherents of Tao-lao-wu had been constantly dacoiting in the western part of Chên-k'ang, near the Burmese border. The Chinese authorities accordingly

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[1] See p. 136.

of the Shweli, and is some 12 miles long by eight miles 133
broad. It is full of villages and well cultivated, and is one [241]
of the largest, and quite the richest, of the plains inhabited
by Chinese Shans. The town, like all the other villages of 361
the plain, is so surrounded with bamboos and with banyan
and other trees that it cannot be seen till one is close up to
it. It contains 500 or 600 houses, well built of soft bricks [342]
in the Chinese style, and most of them have tiled roofs.
The sawbwa's new palace is a very fine building, occupying [346]
a considerable part of the middle of the town. There is
also a large monastery, and the whole place wears a greater
air of prosperity than any Shan town I have ever seen.
There has been a mud wall round it, but this is now all
broken down. One of the sights of the place was a panther, [136]
which the sawbwa kept shut up in a cage just outside his
palace. It was said to have been caught on the hills which
overlook the plain. I have occasionally seen panther's
tracks in Yün-nan, and no doubt they exist in many places
in the province.

I was put up in the old palace, which was occupied by the 622
sawbwa's uncle, who then had more to do with the management
of the state than the sawbwa himself. He was a
very pleasant-mannered and intelligent man, apparently
about 50 years of age. He had travelled all over the
Chinese Shan States, and had visited Ta-li Fu and Yünnan
Fu. I sent my card to the sawbwa, and he returned
the call in person. He was considered too young to govern
the state, and his uncle was at that time officially recognised
as regent by the Chinese authorities[1]. The sawbwa had
just been to Rangoon to worship at the big pagoda, and
seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it 133
is considered too unhealthy for Chinamen to live in except
in the cold weather. A good many Chinese traders come 753
here in the winter, but they all go away in March or April.
The guide who brought us down from Hsiang-ta went back
home at once; nothing would induce him to sleep the night
in the plain. However we were for several days in these
comparatively low-lying Shan States, but none of my China-

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[1] The young sawbwa assumed the government of the state himself soon after my visit.

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Plate XXVI

[Face p. 114]

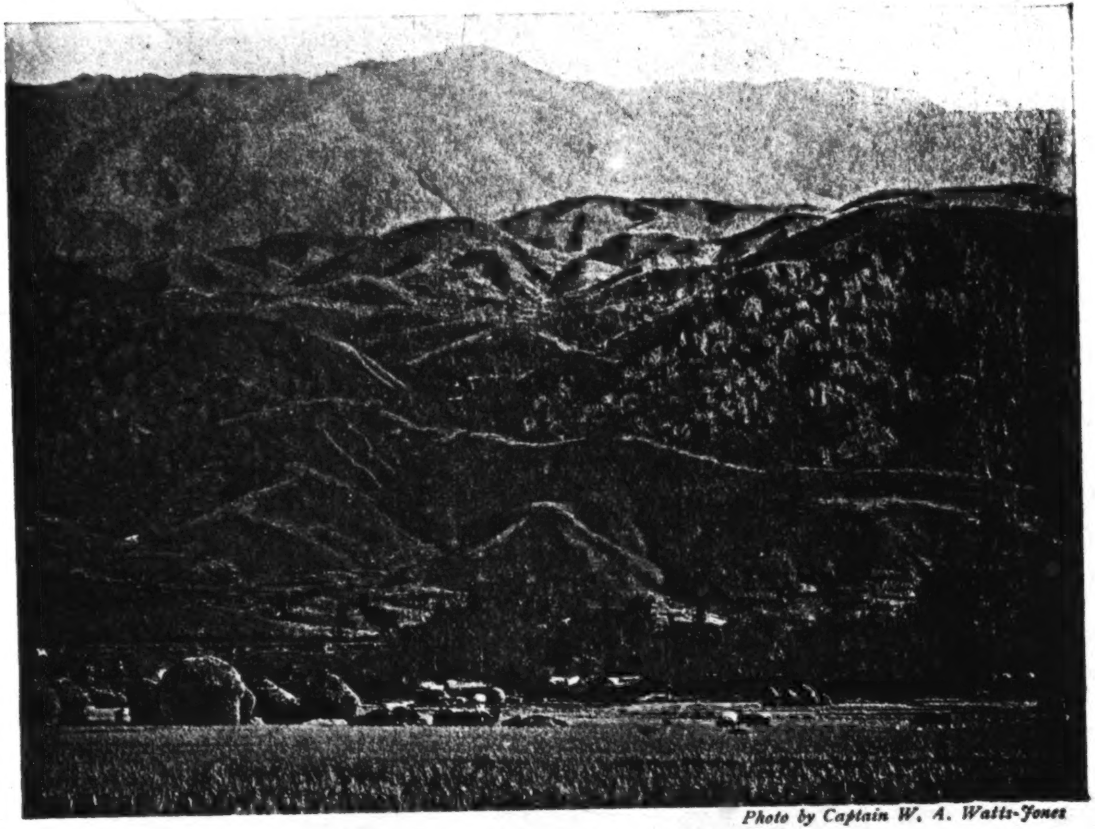

Photo by Captain W. A. Watts-Jones

A Shan village in the Kan-ai plain

000 Man-waing[1]. The trade along this route is fairly large in the cold season, and we passed some 500 mules, loaded chiefly with walnuts, chestnuts, pears, dried figs, and a little silk and tobacco.

From Man-waing on to T'êng-yüeh is a well-known road, previously traversed by several travellers, and described in detail by Dr Anderson in his *Mandalay to Momien*, though the learned doctor gets rather mixed in his names of places.

Ryder and Watts-Jones took the main road which crosses the Taping by one of the numerous ferries over this part of its course, and goes up that river's left bank. I took a somewhat longer route round by Chan-ta[2] where I was hospitably entertained by the sawbwa, and rejoined the rest of the party at Chiu-ch'êng (Old city), the former capital of the Kan-ai[3] state. The present town is off the main road in between the two branches of the Taping just above where they join. Here lives the long-bearded sawbwa with whom we had been so friendly on our expedition to find the boundary "gates," and I was sorry I could not spare the time to go and see him.

133 Our route so far, after leaving Man-waing, had lain
through a plain several miles wide, well cultivated with rice
[361] fields, and full of prosperous Shan villages, the part on the
right bank of the Taping being Chan-ta territory, and that
on the left bank Kan-ai. The capital of the latter state is
near the head of the plain, and above this, steep bare hills
close in on the Nam Ti, the Shan name for the eastern
Taping, the valley of which the road follows up.

In fifteen miles or so the valley again opens out into
the comparatively narrow plain of Möng Ti, or Nan-tien
[563] as the Chinese call it. This is also a Shan state, but the
climate being cool enough for Yün-nan Chinamen to live
in, they are gradually settling there, and the population is
[631] now nearly as much Chinese as Shan. The sawbwa rules
a large extent of territory including Möng Yang and Möng
Hüm, and I believe he is also in charge of Chan-hsi, though
of this I am not quite certain.

000 In this plain we passed an encampment of wandering

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[1] See p. 30.

[2] San-ta in Shan.

[3] Möng Na in Shan.

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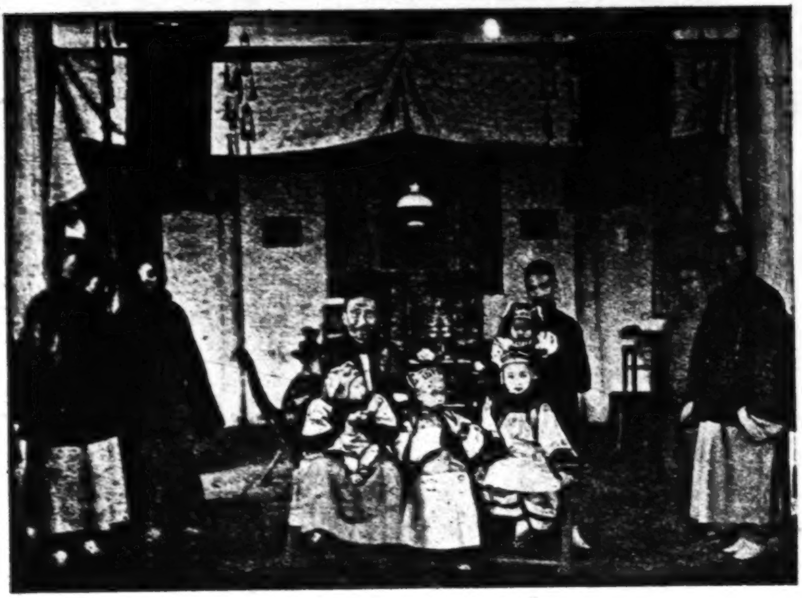

The T'êng-yüeh mandarin and his children

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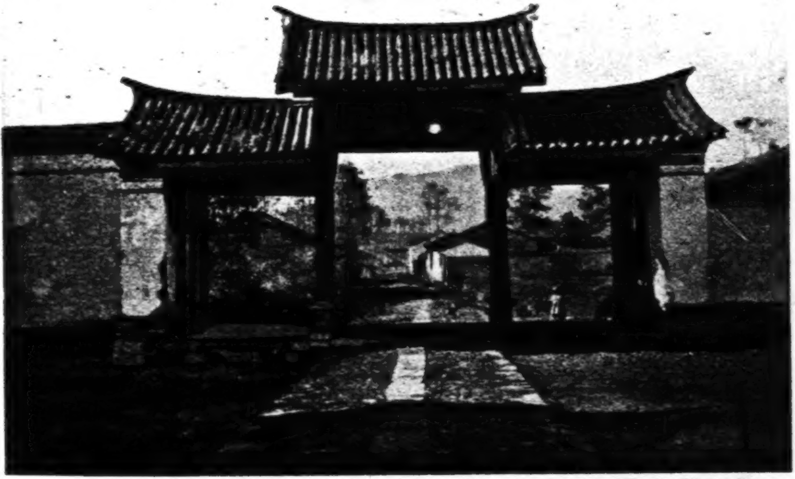

Photos by Captain W. A. Watts-Jones

A quiet street in T'êng-yüeh

Plate XXVIII [Face p. 118]

fitted with a handle to wheel along the road. These wheels 000
we found most accurate and satisfactory, and we all used them throughout our two seasons of surveying. Spare cyclometers had to be carried as they wear out in time.

On the 29th November I left T'êng-yüeh by the west gate and crossing a bare ridge by a low gap between two conspicuous peaks, descended into the fir-woods of the plateau country of Hsi-lien.

We slept at Mu-shui-ho, and found the country people extremely civil, a pleasant contrast to the T'êng-yüeh mob. One old gentleman was particularly communicative and offered to be my guide the next day to the mule and sheep breeding village of Lu-ts'ung-shan. We had a beautiful 361 ●
walk there in the morning over undulating ground through pleasant woods of fir and other trees, the properties of different families being marked off by stone walls. The [245]
villages are quite hidden away in trees—peach, walnut, chestnut, plantain, golden bamboo, and the *tsung-pao* palm[1]. If a railway is ever made to T'êng-yüeh this plateau ought to become the hill station of Burma. Situated at 6000 feet above the sea in a beautiful well-watered country, I can imagine no more pleasant contrast with the scorching sun of Mandalay or the hot mugginess of Rangoon.

The simple villagers of Lu-ts'ung-shan I found rather 231
timid at first, frightened either of me or of the Chinese 438
soldier who accompanied me. But a more talkative man soon appeared. The sheep, it seems, are worth about two taels each (five rupees, or 6*s.* 4*d.*), and they use their wool for making rugs. They have tried taking the sheep to sell at Bhamo, but say that it does not pay. They cannot stand the warmer climate and want of grass in the Taping valley, and many of them die on the way. At present the mutton for Burma all comes from India, but with a railway to T'êng-yüeh, the want could no doubt be supplied from Yün-nan. The mule breeding here does not seem to be on a large scale. They get their donkeys from the province of Shen-hsi, and pay as much as 80 or 100 taels for them, a large price in this part of China.

Agricultural pursuits are not the only occupation of the 463

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[1] See p. 77.

and his son at the time of our visit being only 12 years old, 631
his mother, according to Shan custom, ruled the country for him. The State comprises a great many Las, and many of the Chinamen are a decidedly rough lot, so that the old chieftainness finds her kingdom rather more than she can manage. It has an unenviable notoriety as a badly governed country where murders and rebellions are not uncommon, and it is compared very unfavourably with the neighbouring state of Kêng-ma.

The town, which contains some 300 houses, is built in 361
a small and poor plain at an elevation of 2,950 feet. It is 563
chiefly inhabited by Shans with a few Chinese, and the plain contains altogether about a dozen Shan villages. [438]
There is very little trade in the place. An occasional mule caravan from Ta-li or Yün Chou comes here to sell tea, iron pans, and other miscellaneous products of China, taking away with them opium which is grown by the Chinese villages on the surrounding hills, and seems to be the only export.

The sawbwa's Chinese secretary came to see us in the evening and was very apologetic about the behaviour of the Mêng-hung people. He described them as ignorant Las who would not listen to reason. I have no doubt the Chên-k'ang government stand in considerable dread of their lawless subjects.

The next day we marched across some low spurs into 000
Mêng-ti (Möng Ti in Shan)[1], another small Shan plain. One of the numerous people who came to see us (or, to be more accurate, to stare at us) had lived several years in Rangoon and could talk Burmese quite well.

On this march we had a very high snow-capped range of hills on our right, dividing the Salween basin, which we were in, from the valley of the Nam Ting. This is the same range I had seen from Mêng-sa in 1895, and we were now able to determine its height as about 11,500 feet, an elevation which, though not uncommon in the north of Yün-nan, towers far above any of the other ranges at this latitude.

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[1] This place must not be confused with the larger place of the same name which is called Nan-tien by the Chinese and lies on the T'êng-yüeh-Bhamo road.

006 to ung-pei T'ing, crossing the Yangtze by an iron chain bridge, thence turning south had recrossed that river by a ferry just above the mouth of the Ya-lung River and had come on through Ta-yao Hsien and Yao Chou.

•361 Chên-nan Chou is considered one of the poorest towns in Yün-nan. It contains perhaps 500 houses, all very small. There is scarcely any trade in the place, and a great many Chên-nan men are obliged to hire themselves out as mule drivers in other places to get a livelihood.

Two easy days of level marching brought us to Ch'u-hsiung Fu, or Ts'u-hsiung Fu as it is invariably called in
186 Yün-nan. The people of this town are peculiarly con-
servative and exclusive. They have such an objection to
177 strangers that no inn is allowed within the city walls, and
206 no one from any other town is allowed to establish a shop.
When the telegraph line was first taken through here, there was much commotion, and so determined was the opposition of the townspeople to this new-fangled means of communication that the telegraph office had to be put inside the Colonel's yamen, the only place where it would be safe from destruction.

One might expect such a conservative place to be very anti-foreign. But such is not the case. We found the people civil and friendly, and the missionaries who visit the place occasionally get on well with them, though they had so far failed to establish a permanent mission station here.

000 We put up at an excellent inn in the suburbs, with a very large upper-storey room, which was just what we wanted, as we had much work to do in putting our maps together, while our evenings were fully occupied in getting the longitude from Bhamo by telegraph. We were not the only Europeans in Ch'u-hsiung at the time, for we found two members of the China Inland Mission, Mr Nicholls and Mr Saunders, on a temporary visit here. On the day after our arrival we had quite a dinner-party to celebrate the meeting of six Englishmen in the middle of Yün-nan.

We halted four or five days at Ch'u-hsiung and rearranged our plans. Watts-Jones started again on the 15th March to continue the survey for the line on to Yün-nan Fu. Ker, accompanied by Ram Sabad, one of

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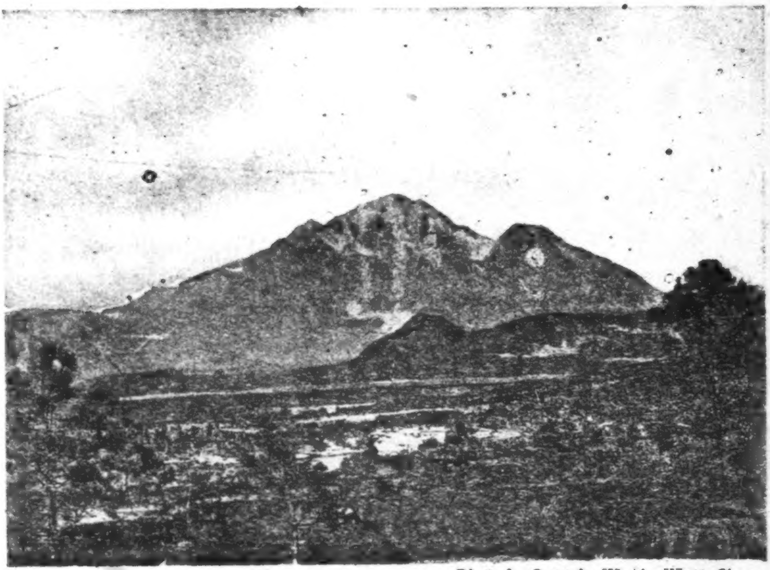

Photo by Captain W. A. Watts-Jones

The Li-chiang Fu peak, 18,000 ft.

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Photo by Major H. R. Davies

Yün-nan Fu

Plate XXXVI

[Face p.154]

000 Mr and Mrs Stevenson, and some other members of the China Inland Mission, who most kindly gave us much assistance in many ways. We were also fortunate enough to meet Mr Archibald Colquhoun, who has travelled much in China and other countries of the Far East, and had now come through Kuei-chou from the Yangtze and was on his way down to Tong-king. Mr Jensen, the Superintendent of Telegraphs, was away inspecting the line when we arrived, but soon afterwards came in. It was a great pleasure to renew acquaintance with him.

Our quarters at the inn were anything but pleasant, as the whole place smelt abominably, so Mr Stevenson kindly arranged that on Mr Colquhoun's departure we should go into the quarters he was occupying—a very nice little house in a small garden where we were free from all noise.

•361 The town of Yün-nan Fu is by far the largest in the province. It is surrounded by a fine brick wall, 30 feet high, and measuring about 4½ miles round. As usual in Chinese cities, a very large part of the population live in the suburbs, which extend to a considerable distance round three sides of the town. I should estimate the population, including suburbs, to be about 80,000, but this is not much more than a guess and I will not guarantee its accuracy.

The plain extends some 35 miles to the south and contains several other towns, but a large part of it is
505 taken up by the K'un-yang Lake. There is a good deal of navigation by large sailing-boats on this lake, both for the conveyance of passengers and cargo, and by means of a canal things can be brought right up to the west gate of the city.

719 Mr Jensen took us one day to see the arsenal. This is in charge of Chinamen, who have learnt their work from Europeans at Nanking or Shanghai. They make Krupp guns, Nordenfeldts, and rifles and cartridges. The machinery was worked by steam, but they had no steam hammers, so that the work is not likely to be first-rate. What they were making principally at the time of our visit was an enormously heavy rifle, between six and seven feet long, for two men to fire. The man in front rests it on his shoulder while the man behind fires it. These weapons, they explained to us, are meant to defend the city walls,

000 it on our right, passed through the village of T'ang-ch'ih, in the middle of which is a hot sulphur spring and a bathing-tank, much frequented by the rheumatic. After this we crossed another range, and descended steeply to the Yi-liang plain, which lies at 5,300 feet, an exceptionally low level for this part of Yün-nan.

● 361 [436] The town contains about 800 houses and is surrounded by the usual wall, but most of the inns and shops are in a suburb outside the north gate. Their cotton and foreign goods reach them through Tong-king, and the only important local product is opium, which grows well here. The place is usually called Ni-liang by the Yün-nanese, and locally it is also known as Mi-liang.

The next day at the far edge of the plain we forded a river 70 yards wide, which runs down from Ch'ü-ching Fu, and then ascended on to a large plateau over which our route lay for the rest of the way to Lu-liang Chou.

133 This plateau ends to the north in a precipitous descent to the Ch'ü-ching River[1], while to the south the haze prevented me from seeing how far it extended. The general elevation averages well over 6000 feet, and it undulates so gently that carts are used all over it. There are a few fir trees in places, but the general character of the country is very bare and dry, with little rocky mounds rising out of it. Great pillars of sandstone rock 15 or 20 feet high standing in groups form a curious feature of the landscape, and might easily be taken for ruined buildings when seen [241] in the distance through the haze. The crops in this plateau are very poor and scanty: opium seems to grow better than anything else.

000 After two days and a half over this somewhat monotonous country, we again reached the Ch'ü-ching River. Crossing it by a fine thirteen-arch stone bridge, 120 yards long, we soon entered Lu-liang, which lies a little higher up on the right bank. The river here has a slow current and a depth of apparently three or four feet, but lower down between here and Yi-liang it seems to run in a deep gorge, and I could hear of no road up its banks in this part of its

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[1] I do not think that the Chinese call the river by this name in this part of its course, but as it runs down from Ch'ü-ching Fu, I have thought best to so name it.

course. This river I should mention is one of the sources 000
of the West River of Canton.

Lu-liang Chou is one of the poorest towns I have seen, 361
and is rather unlike the ordinary Chinese city, for, though it has a wall, the houses are much scattered about and the place is full of trees. There are scarcely any shops, and the people depend for their buying and selling on a market which is held every five days.

In spite of its poverty the town has a considerable reputation for scholarship, and many of its inhabitants are able to display over their doors the tablet which shows that they have taken a literary degree. We slept in a temple which an enterprising man had turned into an inn, and we were glad to find a watertight roof over us, for a very heavy thunderstorm burst in the evening.

From Lu-liang two level marches up the plain, through which the Ch'ü-ching River runs, brought us to Yüeh-chou. This is the place from which Momien derives its Chinese name of T'êng-Yüeh[1]. It still has walls round it, but is not now an official city, and much of the space inside it is taken up by fields, the main street of 200 houses being all that remains of the former town.

The next day, the 10th April, we reached Ch'ü-ching Fu, where I was hospitably entertained by Mr and Mrs Allen of the China Inland Mission. The town, which stands at a height of 6,450 feet, contains about 1000 houses, and lies in one of the finest plains in Yün-nan. The plain is continuous from beyond Chan-yi Chou, a town lying north of Ch'ü-ching, down to below Lu-liang Chou, a total length
of 50 miles, with an average width of five miles. The 241
upper half of this plain, down to below Yüeh-chou, is very fertile, but nearer Lu-liang there are not so many irrigated fields and the crops are poor. I saw oats growing in one place near Ch'ü-ching, a crop I had not previously noticed in Yün-nan. I think it is only cultivated in the north-eastern part of the province.

Ch'ü-ching lies a little off the main road, and is not 288
therefore a great trading place. Its principal industry is 438
the weaving of cotton cloth from Indian yarn, which is im-

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[1] See p. 45.

000 ing for a railway with the sanction of the Chinese Government.

Passing Sung-lin, a village of two hundred houses with a mud wall round it, we took two days to reach Pan-ch'iao at the southern end of the Hsüan-wei plain. The country is undulating, and one passes through a series of little cultivated plateaus, with low rocky hills rising out of them, 316 and most of them without any running water. This part of Yün-nan is full of coal and hardly anything else is used as fuel. It is sold for 200 cash a cartload, which I calculate to be at about the rate of three shillings a ton.

000 On the 14th April I reached Hsüan-wei Chou, and found Watts-Jones there, established in a temple just inside the south gate. Here we were in telegraphic communication with the world again. Pottinger had arrived at Pi-chieh and hoped to meet us at Wei-ning Chou. We were very sorry to learn that Mr Tucker, who formed one of Pottinger's party, had returned to Ch'ung-k'ing suffering from pleurisy, and had died there of heart failure.

● 361 [316] Hsüan-wei is a town of 800 houses and has two walls round it, one inside the other. The plain in which it stands is a poor one, but the whole country round is full of coal mines which, with better means of communication, might 253 be extensively worked. Hsüan-wei is famous for its hams, which are excellent. Chinese hams vary very much. The best ones are very good, and this is the only form in which I ever ate pig in China.

After halting a day at Hsüan-wei, we left again on the 16th April, and soon found ourselves in a more hilly 186 country. In these parts the Chinese are in the habit of shouting out *yang kuei-tzŭ*, "foreign devil," an expression one does not hear very often in most parts of Yün-nan. In Hsüan-wei we had heard the little boys shouting it out as we walked about the town, but they took care to keep at a distance, and the Chinamen nearest us always wore a look of almost too complete innocence.

However our time for retaliation soon arrived. The day we left Hsüan-wei, Watts-Jones and I had walked on a little ahead and passed five or six Chinamen sitting by the roadside. Directly we had passed, we heard shouts of "yang kuei-tzŭ." We turned back at once and our

186 friends instantly dispersed in different directions. However one of them was a slow mover, and we soon caught him and gave him a good thrashing. This, however, turned out not to be the man who had actually shouted, though I have no doubt his licking did him a lot of good. So we set to work to search for the real culprit, and soon found him hiding in a wet nullah. After a short interview, we left him begging for mercy, covered with mud and water, with a bleeding nose and various bruises all over him, so perhaps he will be more civil in the future.

This expression, *yang kuei-tzŭ*, has come to be the usual name for a European among the Chinese, and I have heard it used by ignorant countrymen in out-of-the-way places, evidently without realising that there was anything insulting in it; but when shouted out in this way as one passes, it can only be meant as an insult, which it is one's duty to resent.

•361 On the second day out from Hsüan-wei we passed through the large village of T'ang-t'ang, lying in a narrow valley shut in by steep hills. This is the headquarters of the lessee of the copper mines in this neighbourhood. [316] They get copper in many places near here, but they say the mines do not produce as much as they used to. We slept at Hsin-t'ien-p'u, at 7,250 feet. In the afternoon there was a heavy thunderstorm, which left a little patch of snow on one of the ranges.

On the 18th April after a long ascent we went downhill, very steeply, to the K'o-tu Ho, a river 20 yards wide, running with a rapid current over a rocky bed. In the dry season it is fordable, but later on in the year, when the rains are heavy, it gets very deep and is crossed by a ferry-boat, fastened to a wire rope which is stretched across the stream.

131 This river forms the longest source of the West River of Canton. It here marks the boundary between the provinces of Yün-nan and Kuei-chou[1], so that at Chan-p'o,
312 where we slept, we were in the latter province. The hills of this part of the country are very dry, and the villagers

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[1] To be exactly accurate, there is a narrow strip of land on the left bank of the river which belongs to Yün-nan.

312 here asked us to show them where to dig for water. The Chinese often credited us with the power of seeing what is under the earth. I suppose the idea is derived from embroidered narratives of the exploits of mining engineers.

The next march, over a dry, hilly country, brought us to Yao-chan, where we halted for a day as Watts-Jones had to go up a hill to the east to get a better idea of the
316 lie of the country. I took the opportunity to go up another hill to the west to do some surveying, and to visit a copper mine about two miles off.

This mine, they say, was formerly very productive and 2000 men are said to have found employment here. At the time of my visit there were not more than 100 miners at work. They live in little huts scattered about the valley, and there are three furnaces constantly kept burning to smelt the ore they dig out. The ore is mined out of the solid rock of which the hill is formed. There are no deep shafts: they cut caves out of the hillside, and the miners often live in the caves they are working in. They use hammers and iron wedges, and they say a man can get out a mule load of ore in two days. The ore varies a good deal in quality, and is sold for from two to seven mace a mule load. Taking a load as 130 lbs., this comes to from sixpence to one and ninepence for 100 lbs. The best ore is of a purple colour and is said to produce 10 per cent. of copper.

The lessee of the mine pays 500 or 600 taels a year to the Government for the right of smelting, and the miners are obliged to sell the ore to the lessee. The copper produced is sent to Kuei-yang Fu, the capital of Kuei-chou province, and is there used for coining into cash.

132 The hill-tops in this part of the country rise to about 8000 feet, and they all had snow on them, which, combined with a biting north wind, made this one of the coldest days I have ever felt in western China.

● 361 On the 21st April we crossed a range, and skirting the edge of a large lake reached Wei-ning Chou, which is built on its further shore. The walls enclose a large space, but it is chiefly filled with temples, including a very large red Confucian temple. There are not more than 600 houses in the place, half within the walls and half without.

361 438 It is a very poor town with really nothing to call a plain, and all the rice has to be imported from Chao-t'ung Fu and elsewhere. Maize and beans are the principal food of the inhabitants. There are no large merchants here and very little trade is done except in the necessaries of life. Cotton cloth and any foreign goods that there are come from the Yangtze, and salt also comes from Ssŭ-ch'uan.

316 The only importance of the Wei-ning district lies in the mines—copper, silver, lead, iron, and zinc. With good communications these could no doubt be profitably worked. The height of Wei-ning is 7,500 feet, and it is a very cold place.

132 As Pottinger had not yet arrived I went on the next day along the Pi-chieh road, while Watts-Jones did some more surveying to the east of Wei-ning.

Going gradually up a range of hills, my road led me over a series of small steep-sided plateaus, with no outlet for the water. I slept at Ssŭ-p'u at 8000 feet. For the last few miles of this march we were in a dense cloud, so that it was impossible to do any surveying beyond a mere traverse of the road. This is the sort of weather which is, I believe, prevalent throughout Ssŭ-ch'uan in the cold season. The name Yün-nan means "south of the cloud," and it is natural to suppose that the province was so named as lying south of the clouds and mist which prevail in Ssŭ-ch'uan, and even in north-eastern Yün-nan, for such a great part of the year.

On the 23rd April I met Pottinger at the little village of Hun-shui-t'ang. Hunter, who was doing the surveying, was still 30 miles behind, as he had found great difficulties in this part of the line. So we decided to go to Wei-ning and await his arrival there.

The misty and rainy weather had made surveying most difficult for Pottinger's party. They had sometimes been for days together enveloped in thick fog, which made it absolutely impossible to see the lie of the country or to do any useful work.

579 186 Besides this they had encountered much hostility from the natives of the country. A hundred men or so would collect and roll down stones on them from the hill-tops

328 the cup near the top. The zinc is sold at about 1⅓*d.* for 1 lb., and is most of it sent to Yün-nan Fu to be mixed with copper to make cash.

After crossing the river we had a very steep climb of more than 3000 feet, reaching the top of the range at 8,600 feet and descending slightly to Kung-shan, a large mining village. The mine manager was a travelled man who had visited Shanghai, and I found him very civil.

316 Lead and zinc are the two chief minerals, and the lead ore also produces a small quantity of silver. I was told that the output of lead averages 400 lbs. in a day. The zinc is got out of very deep shafts, extending they say several *li*[1] into the hill-side. I did not test the exact accuracy of this statement, but I went a little way down one shaft and it certainly seemed to be a deep one. They are not sunk straight down but are sloped so that a man can walk down them, though the passage is so low that he has to keep in a bent position most of the way.

On the 1st May our road led us down a narrow valley to the Chê-hai plain, which is about seven miles long and contains a small lake and several villages. The next day after crossing a low range we reached Tung-ch'uan Fu where I was kindly put up by Mr and Mrs Grist and Dr Hicks, 288 the missionaries there. The official then at Tung-ch'uan was a very enterprising man who had established a manufactory of cotton cloth. The yarn is from Bombay, imported by Shanghai and the Yangtze. There was no European machinery: they used the ordinary Chinese looms.

● 361 The town walls of Tung-ch'uan do not enclose much space, but there are a good many people living outside the gates, and the whole town and suburbs must contain about 1000 houses. The population appear to be very friendly to foreigners.

241 The plain is some six miles long by three miles wide. It grows rice well, but the winter crops do not seem to 000 flourish, and the soil does not suit opium. Like Wei-ning

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[1] The *li* is a Chinese measure of distance. Theoretically it is about 600 yds. but practically it varies in different parts of the country. In the hilly parts of Yün-nan it runs about five to the mile. Ten li may be usually taken as an hour's march, so that used in this way as a unit of time it is a very useful measure.

CHAPTER XXIII

YÜN-NAN FU TO THE RED RIVER.

Beginning of the rainy season—Ch'êng-kung Hsien—Chin-ning Chou—A lake country—Picturesque village—The T'ung-hai plain—Separate from Turner and Ker—Their subsequent travels in the rains—Impassable roads—The Chinese francolin—The Ch'ü Chiang valley—The Lin-an plain—An open plateau country—Mêng-tzŭ—Its European population—Attack on the foreign settlement—The trade of Mêng-tzŭ—Devil's punch-bowls—No inns—An unhealthy village—The Red River at Man-hao—Down the rapids by boat—A French fort—The French frontier.

FROM Yün-nan Fu I was to return to England *viâ* 000 Tong-king to report on the results of our expedition, while Mr Turner and Mr Ker were to make their way back to Burma. As however they wished to visit a gold mine at 316 T'a-lang T'ing, north-east of P'u-êrh, we all left Yün-nan Fu together.

We started on the 15th May in pouring rain, which made things most unpleasant, for in Yün-nan, as in Burma, the rainy season begins in the latter half of May. After an easy march down the plain which borders the K'un-yang Lake on its eastern side we reached the little town of Ch'êng-kung Hsien.

Continuing our march the next day down the same 361 plain we passed through Chin-ning Chou, a walled town of 700 houses, whose narrow street was densely packed with people, as we happened to strike it on a market day. We went on another six miles and slept at Hua-lo-ts'un, villages being as a rule pleasanter places to pass the night in than towns.

From here we left the basin of the K'un-yang Lake and 000 crossed a range at a low gap, descending to another large lake called Ch'êng-chiang Hai. The road leaves this on its left and, passing through the little town of Chiang-ch'uan, reaches Hai-mên-ch'iao. This village is picturesquely placed

and of the Shan States and the lower lying valleys of Yün- 136
nan; but I have never before or since seen it at anything like such a high elevation as 6,200 feet, which is about the height of the T'ung-hai plain.

Crossing a range of hills we descended steeply down a 249
narrow gorge to the Ch'ü Chiang valley, which being only 4,800 feet is warm enough to grow sugar cane, a valuable product in Yün-nan. The river which waters this valley is 000
100 yards wide and is fordable at this time of year, being also crossed here by a wooden footbridge. Later on in the rains the water rises and mules have to cross by a bridge two miles lower down, just where the river leaves the plain.

I have reason to remember the footbridge, for the man who was in charge of my pony, so as not to wet his own feet, tried to lead him over the bridge. As it was made of narrow planks not very carefully joined together and the whole structure was decidedly shaky, the natural result was that the pony fell off it when he had got half way across. It was an anxious moment when I heard a shout from behind and looked back to see the pony hang for a moment and then fall. Luckily he was not hurt, though there was a considerable drop.

Our hopes of getting through the day dry were disappointed, as, before we could reach our night's quarters at Kuan-yi, a heavy thunderstorm burst, which wetted us to the skin in a few moments.

On the 20th May a march of 17 miles took us to Hsin-fang, a village in the Lin-an plain, where we put up in a temple. We were below 5000 feet here and in a much warmer climate than the traveller in Yün-nan is accustomed to, while the mosquitos reminded us that we were now in the rainy season. Luckily we had a clear night and I was able to take the latitude, the only observation I got between Yün-nan Fu and Tong-king.

The town of Lin-an Fu lies five miles off the road to the south and I had not time to visit it, but I made a slight detour the next morning to the top of a low spur, and I was able to fix its position.

The town is said to contain 1000 houses: it lies in 361 ●
a plain of considerable extent, but only narrow strips along 241

361 the two streams that water it are irrigated: the rest of the
241 plain lies too high and is consequently little cultivated.
The natives of Lin-an, like those of T'êng-yüeh, have a
186 strong antipathy to anyone who has not had the good
fortune to be born a Chinaman. So far do they carry their
hatred of everything foreign that they even refuse to weave
their cloth out of foreign yarn. They import their material
for making clothes in the shape of raw cotton from the
Shan States. Such at least was the case at the time of my
visit.

Three days from Hsin-fang, over a fairly open plateau country, brought us to Mêng-tzŭ[1], where I was hospitably entertained by Mr and Mrs Spinney of the Imperial Maritime Customs.

579 This place was only opened as a treaty port in 1889.
The foreign settlement is pleasantly situated outside the
186 town, the European community at the time consisting,
besides the Customs Staff, of a French consul, a doctor, and
one French merchant. The well-built, well-furnished houses
in which they lived made one feel that one was in civilisation once more.

Mêng-tzŭ was considered a very quiet place, and the inhabitants of the town were extremely civil and fairly free from curiosity. But only a short time after my visit the Europeans there had a very unpleasant awakening from their sense of security.

In the middle of the night the foreign settlement was attacked by a large armed mob recruited principally from the workers in the Ko-chiu tin mines. The foreign community, among whom at the time were several French officers, concentrated in the French Consulate and made good their defence. The rioters, however, killed two Chinese servants and burned or carried off everything from the remaining houses.

439 Mêng-tzŭ is a busy place for Yün-nan, and even though
the rainy season had begun I must have met quite 1000
loaded mules since leaving T'ung-hai. They were most
of them carrying cotton yarn imported from Bombay *viâ*
Hong Kong. This Indian yarn is cheaper than the Man-

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[1] Sometimes spelt Mêng-tsz' or Mong-tze.

000 one shot from my ·303. A lucky shot and the game was very welcome as a relief to perpetual chicken. The breast of this bird cooked like a beefsteak is excellent.

Three more days of hilly going brought us to Lung-ling. The Shweli is crossed by raft at Man-lo ferry, some eight miles short of the town. The Shweli valley here and the hills round it are principally inhabited by Chinamen, but there are a few scattered Shan villages and even some Las. The country was formerly Shan, and many of the villages retain their original Shan names.

At the river I met several officials on their way to settle the position of a new iron chain suspension bridge which they proposed building near here. One of these mandarins had been out with the Boundary Commission last year, and had learnt the accomplishment of shaking hands, a feat which he performed with right or left hand indifferently. He appeared overjoyed to see me, rather to my surprise, as I could not recollect ever having met him before. But it turned out after a little conversation that he had taken me for Jamieson. I do not think there is any resemblance between us, but I suppose all Europeans look much the same to Chinese eyes.

361 Lung-ling stands at a height of 5,200 feet and appears to contain about 800 houses, but the plain it stands in does not measure more than a square mile in extent. It is a poor place compared to T'êng-yüeh, and derives most of its prosperity from trade with Mang-shih (Möng Hkwan), Nam-hkam and other Shan states.

000 From here I purposed striking east by as direct a route as possible to Yün Chou. Mr H. L. Scott, of the Yün-nan Company, had the previous year taken what is considered the main road between these two places, *viâ* La-mêng ferry and Shih-tien; but this makes a considerable circuit to the north. I had heard of another ferry called P'an-chih-hua crossing the Salween lower down, and I determined to make for this place.

287 An easy march on the 2nd December took us to Mêng-
285 mao, a small Chinese plain of four or five villages, where
they make a little coarse paper and weave mats out of
rushes. This place must not be confused with the big
000 Mêng-mao on the Shweli, the Möng Mow of the Shans.

000 I found at Yün Chou the same mandarin whom I had met there the year before. He was very civil and friendly, but, like all Chinese officials, he wants the traveller to go on by a main road to the nearest town, so as to get rid as quickly as possible of the responsibility of having a foreigner in his district.

Now the road from here to Wei-yüan which I proposed to follow can by no means be considered as a *ta lu* or big road, so my ideas did not at all meet with the mandarin's approval. Accordingly in the evening he sent a message to my interpreter to say he would like to see him, and gravely informed him that there was a rebellion going on in Mêng-ma, a place I should have to pass through. Of course I knew this was pure fiction, and I sent an answer to say that if on nearing Mêng-ma I found anything going on I would take some other road. After this there were no more objections, and we left Yün Chou the next morning, climbing very steeply more than 3000 feet up a grass-covered range.

The following day we descended into the Mêng-ma valley, which we followed down for a day and a half. The width of cultivation only averages about 100 yards on either
137 side of the little river which waters it. The hills on both sides are covered with scrub jungle, which runs down to the edge of the fields, and the river in the middle is lined
● 361 with willow and other small trees. Along the foot of the hills are scattered at intervals little villages, each surrounded in the Shan fashion with its clump of cultivated bamboos. The Mêng-ma valley strikes one as being rather pretty at first, but its monotony begins to pall after a time.

631 Mêng-ma was formerly a Shan state, but is now administered directly by the Yün Chou mandarin. The representative of the sawbwa's family, with a few Shan households, still lives in the principal village, but he has now little power. In fact the Shans have been entirely absorbed by the Chinese, and the Shan language and other signs of Shan nationality have practically died out.

000 Turning out of this valley we crossed another range of hills, and on the 17th December, the fifth day out of Yün Chou, crossed the Mekong at Ka-li ferry. The river here has a strong current and is a little more than 100 yards

CHAPTER XXVII

FROM P'U-ÊRH FU TO YÜN-NAN FU.

Leave P'u-êrh—Cross the Black River—A shaky iron chain bridge—T'ung-kuan—A slippery descent—The A-mei Chiang—T'a-lang-T'ing—Gold mine—The Wo-ni race—The K'a-tu, Pu-tu, and Pi-o tribes—Their dress—A Lo-lo village—The Red River—Mo-sha—Shan women's costume—Non-Buddhist Shans—Flat-roofed houses—A steep climb—Perpetual mist—Hsin-p'ing Hsien—Curiosity of the population—Streets lined and roofs crowded—Lo-lo origin—Opium and sugar-cane—Good oranges—A dry country—Iron mine—Yi-mên Hsien—Meet Ryder—A plateau country—An-ning Chou—Duck shooting—Across the Yün-nan Fu lake—Reach Yün-nan Fu—The French in the capital—Attack on them by the Chinese—The English missionaries—Observations for longitude.

000 ON the 2nd January, 1900, we left P'u-êrh for the capital of the province. Our first day took us back along the road by which we had come to Mo-hei. Our second march was somewhat more varied, for crossing a range at 6000 feet we descended to our old friend the Black River or Pa-pien Chiang. It is crossed by a very shaky iron chain bridge, which sways about so much that only three mules can pass over at a time with safety. The stream is here from 50 to 80 yards wide. Its strong current and occasional rapids make navigation impossible.

361 563 On the third day we reached T'ung-kuan, a big village pleasantly situated on a plateau with small jungle-covered hills rising out of it. The population about here is very mixed, including Lo-los, K'a-tus, Ma-heis, and a few Shans. The Chinese are decidedly in a minority, and perhaps it is due to this happy circumstance that the natives of T'ung-kuan have better manners than one usually finds in China.

000 A thunderstorm the next morning made it unpleasantly slippery along the steep downhill road which brought us to the A-mei Chiang, another source of the Black River and

[p. 202]

much the same size as the Pa-pien Chiang. The elevation 000
of this river here is only 2,600 feet, and it is spanned by
another chain bridge in the same shaky condition as that
we had crossed two days before.

Sleeping at Chang-lu-p'ing we had a climb of 2,600 feet
the next morning, and then a descent to the little narrow
plain in which T'a-lang T'ing is built. The town appears 361
to contain 500 houses or so, and has I think better 316
shops than P'u-êrh. Its principal importance is derived
from its gold mine, which lies some miles off the town.
I did not visit it, as it had been examined in the previous
year by Turner and Ker.

The villagers in this plain belong chiefly to the Wo-ni 563
race, who are divided into three tribes, the K'a-tu, Pu-tu,
and Pi-o. These all speak Lo-lo dialects closely allied to [197]
each other, but they have not the straight features and fine
physique which are characteristic of the genuine Lo-lo.
M. Bons d'Anty, of the French Consular Service, who is
an authority on Lo-los, considers these tribes to be the
original owners of the soil and to have been conquered
by the Lo-los, who have imposed their own language upon
them. If this is so, it seems probable that they belonged
originally to the Mon-Annam race, and are connected with
the P'u-mans and the Las and Was.

We met many Pu-tu and Pi-o families returning from 291
the town. The dress of their women is picturesque. The 563
dark coat reaching nearly to the knees is open in front,
with a separate piece of cloth fastened across the breasts.
In the arrangement of this piece of cloth lies a distinction
between two of the tribes, for in the case of the Pu-tu it
is buttoned on to the coat, while among the Pi-o it is
simply fastened round inside the coat. The skirt of both
tribes consists of one piece of stuff put on round the waist
and just tucked in to fasten it. The turban has a long
piece of spare cloth which is thrown back from the front
over the top of the head. Their ornaments are large silver
earrings. The colour of their coats and waistcloths forms
another distinguishing tribal mark, for those of the Pi-o
women are often white, those of the Pu-tu always dark
blue. The young unmarried girls of both tribes wear blue
caps instead of turbans, and their hair is cut to a length

000 streets and crowded the house-tops to get a look at us. Work must have been entirely at a standstill for that afternoon. The crowd was however a very civil and friendly one. On arriving at the inn I found the enterprising landlord had arranged some reserved seats for his family and friends, so that they might watch whatever I did in my room. This was a little too much, and I was obliged to intimate that the performance was finished for the day.

● 361 563 The town of Hsin-p'ing is in two parts, one surrounded by a stone wall, the other by a mud wall. The officials live in the former, but all the shops are in the latter. The people are chiefly Chinese, but there are a few Lo-los in almost every village and even in the town. Doubtless it was a Lo-lo country originally, and many of the Chinese are of Lo-lo descent.

241 The plain is most of it on a slope and somewhat cut up by stony, uncultivated ground, but it appears to grow fairly good crops. Its height is over 5000 feet, and it is cool enough to grow opium and warm enough to grow sugarcane, two crops that I have never elsewhere seen side by side. I bought here the best oranges that I have ever tasted in any country.

312 316 Our next three days' march lay through a poor country, without much water in it that can be used for irrigation. The streams are most of them little trickles over a bed of solid rock, with occasional muddy pools. On the third day we reached Ssŭ-ch'êng, a village at 6000 feet, which has the remains of a mud wall round it. On this last march we passed a small iron mine at a place called Chia-tso. It is only worked on quite a small scale and does not appear to be very productive. Most of the ore is smelted near the mine, where they have enough to keep one small furnace going.

361 From Ssŭ-ch'êng, crossing two more ranges, we arrived at Yi-mên-Hsien on the 17th January. It is a very small place, the town walls built round a little hill which stands out in the middle of the plain. But inside the walls are only about 50 houses, two large temples, and the mandarin's yamen. Nearly all the population live in a suburb to the south of the real town. The plain is five miles long and is well cultivated.

000 the stream. Below the plateau it disappears into deep
gorges among the hills bordering the Yangtze.

On the 14th February we reached Hui-li, a town of
● 361 3000 houses with a good wall round it. It has broad
streets and is more prosperous looking than any of the
towns of Yün-nan, except perhaps the capital of that pro-
438 vince. Its chief products are opium, tobacco, indigo, and
316 copper. The copper mine is at Lu-ch'ang, six miles south
of the town, and as Mr Ker had seen it the previous
249 year I did not visit it. Indigo is to be seen growing every-
386 where in the fields, covered over at this time of the year
with straw to preserve it from the frost. The large tanks
in which they mix the dye are found in nearly every village
as well as in the town. The height of Hui-li I made
6,250 feet.

797 In these remarks I hope I have said nothing which will give offence to either sect. I shall always remember the missionaries I have met in western China, both French and English, as men devoted to the cause they have taken up, and always ready to offer hospitality and assistance to the traveller.

000 Père Bourgain returned to Tê-ch'ang the next day, so I had not the pleasure of his company any further. Our march of 19 miles was somewhat monotonous, the plain broadening out and becoming more level. The weather which had been a little warm quite changed again, and the snow on the hillsides was very nearly down to the plain.

•361 We slept at Ma-tao-tzŭ, and on the following morning, sending my mules straight on by the main road, I made a circuit myself to have a look at Ning-yüan Fu[1]. This town lies three or four miles to the east of the road, separated from it by a low spur which runs down from the eastern hills. It is consequently not so flourishing a place commercially as some of the smaller towns which lie right on the main road, but officially it is the most important town in the district. It must contain nearly 4000 houses and is surrounded by a good wall three miles or so in perimeter. Just to the east of the city is a good-sized lake some five miles long. The story is that there was formerly a town there which was destroyed when the lake was formed by an earthquake or some volcanic disturbance.

701 After leaving Ning-yüan I was passed on the road by a Lo-lo chief with some of his soldiers. He was the T'u-ssŭ[2] of T'ung-an-chou, a place I had passed through a little time before between the Yangtze and Hui-li Chou. A year or two before this he had got up a sort of rebellion against the Chinese authorities, but the Hui-li mandarin was considered by the Chinese Government as partly to blame for this outbreak, so the T'u-ssŭ was pardoned on condition that he would fight for the Chinese against the Independent Lo-los who had lately been raiding. This he was nothing loth to do, as he is what in the dialect of western China they call a "kuai jên," "a bad man," i.e. fond of fighting. So in the recent hostilities the Chinese troops had been held in reserve while the Lo-lo levies had

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[1] Also called Chien-ch'ang Fu. Hence the name of this valley.

[2] Local chief.

done most of the fighting for them. This is an arrangement that seems to suit everybody, for as the Chinese put it, "The Lo-los are stupid men who are not afraid of dying." 701

The T'u-ssŭ keeps up a small standing army, and every one of his men that I saw was armed with a breech-loader. He also appears to recognise the importance of discipline, for a man goes in front of his troops with a red placard on which is written the T'ung-an-chou "Army Act." 703

For not obeying bugle calls—To be beheaded.

For being drunk and fighting—To be put in the stocks.

For losing arms or ammunition—To be beheaded.

For destroying the property of civilians—To be beheaded.

For being absent at night—To be put in the stocks.

For gambling—To be put in the stocks.

For extorting money by threats—To be put in the stocks.

For taking a wrong rifle—To be put in the stocks.

For buying things and refusing to pay—To be put in the stocks.

We slept the night at Li-chou which in spite of its name is not an official town of the *chou* class, though it is a prosperous commercial place. 000

The following day, the 22nd February, we had another level march to the town of Lu-ku which is built where the two sources of the An-ning Ho meet, one coming down from Mien-ning Hsien, and the other and smaller branch from the Hsiao-hsiang-ling pass.

I had now been along nearly the whole of the Chien-ch'ang valley and a little later, on my road to Mien-ning Hsien, I was able to see the rest of it, so I will summarise here my observations on it.

The plain stretches from a little beyond Mien-ning Hsien in the north down to the village of Hsin-kai-tzŭ in the south. It is, therefore, about 110 miles in length, but has not an average width of more than two miles. Its elevation at Mien-ning is 6,250 feet, and from this it slopes down by a scarcely perceptible descent to some 4,200 feet in the south. 133

Besides the two official cities of Ning-yuan Fu and 361

●361 Mien-ning Hsien, there are three flourishing towns Lu-ku, Li-chou, and Tê-ch'ang, and a large number of big villages, many of which must contain some hundreds of houses.

241 The whole of the plain[1] is fairly well cultivated. In the extreme northern part round Mien-ning there is not much rice grown, and wheat, maize, and opium are the principal crops. But through the greater part of the valley there is plenty of rice cultivation, while wheat, beans, and opium are grown as winter crops. The white wax insect tree and the mulberry as food for silkworms are also
316 cultivated. Copper and iron are mined in the hills, and probably much more mining could be done if the Lo-lo country to the east of the valley were more settled. Coal is found in the hills east of Ch'i-lung, a large village a few miles north of Li-chou.

438 [288] I met nothing in the way of trading caravans except some native-made cotton cloth from Ya-chou Fu, carried in the Ssŭ-ch'uan fashion by men on foot, for mule or pony transport is but little used in this province. It is with this Chinese-woven stuff that the inhabitants of the valley are chiefly clothed. They find it cheaper, warmer, and more durable than the more finely woven products of England or India. No doubt much more trade passes along this road in April when the crops of white wax insects and opium are being gathered.

161 The whole population of the Chien-ch'ang Valley I estimate at 150,000. Though there are plains in Yün-nan which, both in riches and in density of population, would, in *proportion to their size*, compare favourably with this valley, yet there is certainly nowhere in Yün-nan such a large extent of well-populated country all in one plain.

672 At Lu-ku an unpleasant incident occurred. Lachman Jadu, the surveyor, had a lot of his things stolen out of his room in the inn. On a journey of this sort no one has any superfluous kit and the loss of almost any article is serious. By Chinese custom the innkeeper is responsible for any theft that takes place in his house, and accordingly I took him with me the next day and handed him over to the nearest official, the *Hsün-chien* at Mien-shan. As far as
000 I know the thief was never caught.

Following up the eastern source of the An-ning Ho

[1] [Chien-ch'ang valley -- Analyst]

000 on the next day, the 23rd February, our road led up a very stony, little-cultivated valley hedged in by steep hills on
712 each side. Every mile or so along this road are little forts as a protection to travellers from Lo-lo raids, but they only have garrisons of two or three men each, and no one seems to anticipate any danger.

703 In one of these forts I saw some more regulations written up after the manner of those of the T'ung-an-chou army. They were as follows:—

If when ordered out to fight, any soldier says he is afraid to go—To be beheaded.

If a soldier gets too old to fight—To be discharged.

For smoking opium—To be discharged.

I have little doubt that nine-tenths of both officers and men are confirmed opium smokers.

•361 Passing the little town of Mien-shan about halfway, we reached Têng-hsiang-ying in the afternoon. This is a
342 fortified village of some 150 houses, and is the headquarters of the major who commands all the troops in the Hsiao-hsiang-ling pass. It is built just where the narrow valley gets still narrower, and is at a height of 7,850 feet, 2,200 feet above Lu-ku, though the rise is so gradual as to be hardly noticeable. The roofs of the houses here are made of planks kept in their places by large stones placed on top of them. This is a style of roof I found not uncommon in parts of western Ssŭ-ch'uan.

000 On the 24th February we crossed the Hsiao-hsiang-ling pass. The top I made exactly 10,000 feet. There were only a few patches of snow in shady places, but the last three or four days had been sunny; no doubt in cloudy weather the whole top of the pass would be in snow at this time of year. The ascent from the south is very gradual. In fact it is, without exception, the easiest road up a high range that I have ever seen in western China. The descent on the northern side is however steep, the road falling at the rate of 1000 feet in a mile.

The top of the pass is in a saddle, so Lachman Jadu and I climbed up a hill 1000 feet higher and got a fairly good view of the country round. To the east is a mass of high and steep ranges inhabited by the Independent Lo-los.

000 I could not, however, disguise from myself that however pleasant it might be to get free of Chinamen, the absence of Chinese ideas of law and order might also increase my difficulties, and that perhaps the Peking passport with which I was provided would not always meet with the respect shown to it by a mandarin.

My purpose was to find as straight a way as possible from where I was at Yüeh-hsi to A-tun-tzŭ in the extreme north-west corner of Yün-nan. The trend of all the rivers and mountain ranges in the intervening country would certainly be from north to south, exactly across my path, and I had no anticipation of being able to find a very direct road. In fact my difficulties in this way began at once, for though Yüeh-hsi T'ing and Mien-ning Hsien are not very far apart in a straight line, there is nothing but a difficult footpath connecting the two places. I had, therefore, with my mule transport, to go back by the road I had come as far as Lu-ku, and then make a twenty mile march northward to Mien-ning.

•361 This town is surrounded by a good wall, half a mile square, and judging by the crowded appearance of the streets, seems to be a thriving place. My first care on arriving was to try and get some information about my
000 route westwards. In the previous year I had heard from Mr Amundsen of the China Inland Mission of a place called Mi-li, which, from the position he placed it in, must lie more or less between Mien-ning and A-tun-tzŭ. No one in Mien-ning had ever heard of such a place, nor was my Chinese map of Ssŭ-ch'uan of any assistance, for this, though sufficiently accurate in the settled parts of the province, gets very vague in the more out of the way borderlands, in fact consists chiefly of blank spaces.

However the magistrate of the town was civilly inclined and lent me the official map of his district. On this was marked a place called Lu-ning-ying, which was known to the people of Mien-ning and was in the right direction, so for this place I determined to make.

579 Our last night in a Chinese city was made hideous by a particularly noisy dispute just outside the inn. It began as usual with vehement abuse shouted with extraordinary vigour by both combatants. This is generally both the

Continuing our journey the next day, the 17th March, 609 we passed through splendid forests along the course of a stream in which we found a party of Tibetans digging for gold. Leaving this valley we ascended another range, reaching the top at 14,500 feet. Lachman Jadu and I climbed up 500 feet higher and got a fine view of the surrounding country. In the distance to the north-west of us, two magnificent snow-covered peaks towered above the rest to a height that I should estimate as quite 20,000 feet.

From here we descended to K'u-lu[1], a village of perhaps 361 60 houses and some large monasteries, the biggest place 609 we had seen for many days. The lamas had evidently got news of our coming, for we found a man waiting for us who showed us a house, and room to camp round it, a little outside the main village.

K'u-lu was the most thoroughly Tibetan place we had 231 yet come across, and it was here that I saw yaks for the first 609 time. There was one tied up just outside our camp, which presented a curious appearance in the morning, covered with icicles hanging to its hair all over. So far I had been [32] agreeably surprised with the warm temperature, for even at night there had only been a few degrees of frost, but here at K'u-lu at 12,500 feet it was decidedly colder, and the thermometer fell to 17°.

The people here are thoroughly Tibetan in manners 609 and customs, and very few of them understand any Chinese. They live in large well-built stone houses, calculated no [342] doubt to keep out the cold which is probably often more severe than we found it in March.

The lamas of K'u-lu were very suspicious. They asked me to halt a day so that we might talk things over and arrange for the continuance of my journey. I did not see what in the world we had to talk about and would not agree to this.

The next morning my interpreter went to the village to see about a guide, and was asked into the monastery by the head lama. He found that dignitary having an early break-

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[1] Mr Amundsen marks a place called Kang-u about where K'u-lu is. Probably Kang-u is the Tibetan and K'u-lu the Chinese name. See *Geographical Journal* for June 1900.

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Mi-li

Photos by Major H. R. Davies

Mi-li villager

Plate LIV

[Face p. 242]

000 last steep climb entailed much dragging and coaxing of our tired-out mules.

S ST 361 [302] Mi-li can scarcely be called a town, as it is practically nothing but a large monastery inhabited almost entirely by lamas and by men who work for the lamas. There are scarcely any genuine "black men" as the Tibetans call laymen. This expression, I believe, originates in the long black hair worn by the lay population, in contradistinction to the shaven heads of the monks.

S ST 342 A very picturesque place is Mi-li, with its well-built white houses, numbering perhaps a hundred separate buildings, situated on a steeply sloping hillside with fine woods overhanging it. The king's palace is a remarkably fine building, three storeys high, and measuring nearly 100 yards square, constructed of solid masonry, whitewashed all over the outside.

Coming from China into Tibet one cannot help being struck by the superiority of the houses of the Tibetans to those of the Chinese. The Tibetan villager erects a really solid building of stone and mud with woodwork of good massive beams, always two storeys and often three storeys high, a house that is evidently meant to last and which gives him and his family plenty of room. The Chinaman of the same class is usually content with what in comparison is a miserable shanty. The cold climate of Tibet no doubt makes a more substantial house necessary, and another reason for the contrast may be found in the tendency which the Chinese have even in villages to crowd together, so that there is no room for the building of more commodious houses.

000 I was not the first European to visit Mi-li, for Mr Amundsen[1], a Swedish missionary, had passed through here a year before on his way from Ta-chien-lu to Ta-li Fu. He entered the country with what one may call proper introductions, in the shape of passports from the Chinese officials and from the Tibetan ruler of Chia-la, the state of which Ta-chien-lu is the capital. He also halted some days on the Mi-li border to allow time for the news

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[1] I believe M. Bonin also visited Mi-li in 1897. My road cuts the route taken by these two travellers almost at right angles, so that I did not have to go over trodden ground.

CHAPTER XXXIII

CHUNG-TIEN TO A-TUN-TZŬ.

News of Ryder—A country of swampy plains—The Yangtze at Pang-tzŭ-la ferry—Chinese hospitality—The Tung-ch'u-ling monastery—M. Renou's stay there in 1852—Meet Ryder—Pass blocked by snow—We tackle the pass—Difficulties of the mules—Mountain sickness—Reach A-tun-tzŭ—Its inhabitants—Arrival of Manifold—His journey—Surrounded by an angry mob at T'êng-yüeh—He is stopped by snow—His route up the Mekong valley—Halt at A-tun-tzŭ.

RYDER had passed through Chung-tien five days before, 000 so I had to follow his route from here on to A-tun-tzŭ. Chung-tien is a country of somewhat swampy plains in which the flocks and herds graze, and our first march to T'an-tui was a nearly level one.

The second day ended with a considerable drop to Hsien-to which lies at 7,600 feet, and the third march brought us to the Yangtze at the ferry which is called Pung-dje-ra by the Tibetans, and Pang-tzŭ-la by the Chinese. The river here averages 100 yards in width and is evidently very deep. Its height above the sea level I made 7,100 feet. The ferry-boat is one of the best I have seen in western China: it will take 15 mules across at a trip.

The village, which is on the right bank, contains 60 361 or 70 houses scattered over the hillside in the usual Tibetan fashion. The Chinese military official was away at Ta-li Fu, but I was very comfortably put up by his clerk in a large house furnished in the Chinese style. After a month 000 among Tibetans, it seemed almost like coming home again to be once more surrounded with chairs and tables, and to see the familiar Chinese scrolls on the walls and doors, and the little altar at one side of the room. It takes a little experience of the annoyances of Tibetan travel to make one appreciate Chinese hospitality.

The next day, the 1st April, we passed the monastery

000 After doing nine miles I found it hopeless to try and get the mules any further, and left some of the men with tents and bedding to camp with the mules for the night. Ryder's animals had been hired from Yün-nan Fu and so were comparatively fresh, and he was able to get on to the proper camping ground.

I went on and slept in his tent and returned in the morning to look after the animals. One mule had died in the night. It had been weak for some time and had not been carrying anything, but on the previous day I had been obliged to give it a load of straw for the animals to eat. The men, too, though they had their tent and bedding, had suffered a good deal from cold. It was their own fault: they had neglected to get in firewood the evening before, though there was plenty of it not far off. We reached A-tun-tzŭ a little before dark and managed to stow ourselves and animals away in two small inns.

•361 563 A-tun-tzŭ is not a very large place. There is a fair sized monastery, but besides this it hardly contains a hundred houses. It stands near the head of a narrow steeply-sloping valley surrounded by steep snow-covered hills. Its elevation above the sea we made 11,500 feet. The inhabitants of the town are many of them half Chinese, but the customs and language of the place are more Tibetan, though many of the people can talk Chinese as well[1].

000 Directly we arrived at A-tun-tzŭ a man came up with a letter which he had just brought in from Manifold, saying he expected to arrive in two or three days. He turned up on the 6th April, so we all met within six days of our appointed time. Manifold would have been here earlier but was delayed by circumstances.

Unluckily, as he was on the road from Bhamo to T'êng-yüeh, a collision took place in the Kachin Hills between the military police and some Chinese soldiers who had trespassed on our side of the border. The news of this had reached T'êng-yüeh, and Manifold when he arrived there found himself surrounded by an angry mob. One of his men was assaulted, several of his things stolen, and it required all the influence of the officials of the place to

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[1] A-tun-tzŭ is said to have been almost entirely destroyed by a landslip since our visit.

As usual, we soon became the best of friends with the people whose house we had so unceremoniously broken into. We were given a large room and regaled with buttered tea which we found excellent after our cold march. The combination of the hot tea and the caloric-producing butter is just the thing for a cold climate. After all there is nothing more incongruous in putting butter in tea than there is in putting milk in it. 272

The house was a very large one and the only obstacle to our comfort was the horrible smell of an enormous cauldron of the coarsest kind of turnip which the people of the house were cooking as a delicacy for their dinner. 263

Our next march lay along a pleasant grassy valley full of flocks of sheep. Passing K'on tzŭ-k'a[1] we crossed a little pass from which the Yangtze was visible, and descended a narrow valley to Te-ga-ting. The weather was bright and fine again and we saw a good deal of game, including some Stone's Pheasants (*Phasianus elegans*), and two woodcock, at one of which I made a disgraceful miss. 136

Continuing down the same valley the next morning we reached the Yangtze and followed up the bank of that river to the Chu-pa-lung[2] ferry where we crossed to its left bank. The Yangtze is here from 100 to 150 yards wide, running with a strong current through very barren hills. The ferry-boat is a fine one and will take 15 mules across at once. The Tibetan name of the Yangtze is Dre Ch'u according to Rockhill. As pronounced locally it sounded to me like Nri Ch'ö or Ndri Ch'ö. The Mekong they call Da Ch'ö, and the Salween Chiama Ngö Ch'ö. The elevation of Chu-pa-lung is only 9000 feet, and the shade temperature rose as high as 70°. 000

On the 8th May we reached Ba-t'ang. The distance from Chu-pa-lung is nearly 20 miles but the road is an easy one. The Ba-t'ang plain was the biggest I had seen since leaving Chung-tien a month before. It measures about two miles by one mile, and was beautifully green with crops of wheat and barley. 243

The town has some 200 houses, most of them of a good 361

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[1] Rockhill's K'on-djin-k'a.

[2] Dru-ba-nang in Tibetan according to Rockhill.

361 [792] size, and has some approach to regular streets in it. The monastery is a fine one and is said to contain 1800 lamas. The population of the place is chiefly Tibetan but there are a good many men of Chinese descent who have intermarried with the natives of the country and become Tibetanised.

631 There are three Chinese officials in the town, one civil and two military. The latter command the small garrison of 70 soldiers and are not men of any rank. The civil mandarin is called the *liang-t'ai* and is practically a commissariat officer, his duties being to collect supplies for Chinese officials passing along the road.

None of these Chinese officers have any jurisdiction except over the Chinamen living in the town. The government of the state is in the hands of a hereditary Tibetan chief who has under him a second chief, while the lamas, here as everywhere in Tibet, have considerable influence in affairs of state[1].

797 A French Catholic mission has been established here for many years, and the missionaries have passed through many vicissitudes. In 1881 Père Brieux was murdered a few miles from the town. The Tibetan authorities put the crime down to brigands, but there seems little doubt that the murder was instigated by the Ba-t'ang lamas. In 1887 there was an organised rising of the Tibetans, the mission stations at Ba-t'ang, Ya-k'a-lo, and A-tun-tzŭ were burned, and M. Brieux's grave was desecrated.

For some time the work of the missionaries was at a standstill, but after long negotiations, supported by the French Government, they obtained full compensation, and their houses were rebuilt for them. The Viceroy of Ssŭ-ch'uan can evidently exercise his authority here when he likes, though in ordinary circumstances the Tibetans are left very much to themselves.

291 We spent three days in Ba-t'ang, employing the time in buying boots for ourselves and in getting an extra transport animal or two. The boots that Tibetans habit-

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[1] Owing to a rebellion which took place about 1904 things have changed considerably in Ba-t'ang. There is now a Chinese garrison there, and the monastery is said to have been destroyed.

000 they were able to stand without difficulty and to tie the rope to the body, but as we were pulling it across the rope broke and the body was again carried away.

We tied a stone to the rope and threw it across again to Ryder and Manifold, who got back to the shore in safety. We looked down stream some way but saw no more of the unfortunate Gurkha, and next morning Manifold with two men searched the river for several miles but was equally unsuccessful.

It was a sad business so near the end of our journey and we felt much depressed over it. It is, I am glad to say, the only time in my travels that any of my followers have met with any serious accident.

233 Li-t'ang stands in a plain 15 miles long and five miles ●[361] across at the widest part, but not an inch of it is cultivated. The whole is covered with grass, on which are many encampments of nomads with large herds of yaks and sheep. All grain and rice has to be brought from a distance. The height at the town we made 13,800 feet, a higher estimate than that given by other travellers[1].

361 The town contains some 300 houses, of which, at least, half are inhabited by Chinese or half-Chinese who have most of them been born here and have become very much Tibetanised, though they can all speak Chinese as well as Tibetan.

793 At one end of the town is a very large monastery, which is said to contain 3,700 lamas. As elsewhere in Tibet, the lamas are all-powerful, and the small Chinese official dare do nothing without their approval.

In Li-t'ang they are a particularly anti-foreign lot, and on the following day the head lama sent a message to us to say that he was not at all pleased at our coming, and that we must leave Li-t'ang that day. This we refused to do, and he then sent orders that no one was to sell us anything. However, the trading instincts of the Chinese were too strong to make this order effective. They dared not bring us anything openly, but at night after dark we got everything we wanted.

000 On our arrival at Li-t'ang we found three French

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[1] Rockhill gives 12,914 feet: Hosie, 13,234 feet: Gill, 13,280 feet: Potosi, 13,330 feet: A. K., 13,200 feet.

000 cultivated valley in which lies the straggling village of Tung-ngo-lo.

Here we found Mr Amundsen of the China Inland Mission whom I had met at Ta-li Fu in a previous journey. He had since then married and was now installed with Mrs Amundsen at Tung-ngo-lo. I have mentioned before his journey made in 1898 from Ta-chien-lu through Mi-li to Ta-li Fu.

We were now nearing a part of Ssŭ-ch'uan where baggage is usually carried by coolies, and pack animals are little used. Luckily we received an offer for our mules at Tung-ngo-lo, and we were glad to sell them, the purchaser undertaking to find animals for us to take our baggage as far as Ta-chien-lu.

These arrangements were quickly made, and we were able to push on again the next day. The march was a level one—an extraordinary circumstance indeed—our road leading down one valley and up another through a splendidly green country, partly grass and partly cultivated with wheat and barley.

We slept at Chang-k'o, near Ania, and the next day crossing the Gi-la Pass (15,000 feet) by a gradually rising path, we descended to Chê-to where we found a fairly good Chinese inn.

.361 On the 20th June a short march down a narrow, very green valley brought us to Ta-chien-lu, or, as the Tibetans call it, Tar-chen-do. The town contains 800 houses and is shut closely into a narrow valley by high steep hills, the Chen River which is crossed by a bridge dividing the town into two parts. This is the end of Tibet, and the town looks more Chinese than Tibetan, though one sees a good many lamas in the place, and most of the Chinamen living here can talk Tibetan as well as their own language. In spite of its rather Chinese appearance, Ta-chien-lu is the capital of the Tibetan state of Chia-la.

485 We were surprised to find an excellent inn here, quite the best I have seen anywhere in China. We spent most of the day with the English missionaries, of whom there were four, though only one, Mr C. Polhill-Turner, was stationed here permanently.

000 He and I were old schoolfellows, though we had never

134 brown" type soil is rich in mineral foods but rather low in humus
content and is shallower in depths than the soils of the Chengtu
Plain. However, on account of the hilly nature of most parts of
the Basin, soil characteristics vary greatly in different local
areas.

311 In many ways, the distribution of agriculture and forestry
241 and the features associated with these uses of the land are related to and conditioned by one or more of the natural elements
characterized in the foregoing paragraphs. Forests mantle the
[137] mountain slope, and tree crops are characteristic of many of the
hillsides. Agriculture dominates the Chengtu Plain, and is conspicuous along the numerous valley floors and on the terraced
hills.

133 Of all the natural elements at work in the Basin, topography is a highly important factor that affects the agriculture
311 land use and other forms of cultural life, and the adjustment to
this natural element is especially conspicuous. First of all,
the close correlation between the cultivated-land index and the
topography is most striking. In general, there is a consistent
tendency for the cultivated-land index, and the population patterns as well, to decrease from the center of the Basin to the
peripheral highlands. Second, the adjustment of the Basin's settlement forms to the topography is outstanding. As in most parts
.361 of China, about 85 per cent of the population of Szechuan Basin
is rural. But unlike any other part of China, there are comparatively few large villages and nuclear hamlets, with the exception
of the Hsien[1] capitals. This remarkable fact is largely a result
of the rugged and extremely dissected topography of the Basin.
The settlement forms have had to adjust to the local topography.
This is particularly true in the eastern and northern parts of
the Basin.

312 In the agricultural adjustment to water resources and
drainage patterns, the following examples may be noted. First,
by seizing the torrential flow of the Min River, the Basin has
built not only the oldest but also the most successful and easily-maintained irrigation system of all China. This system has freed
the Chengtu Plain from the hazard of floods and droughts, and has
insured the unbroken agricultural prosperity of the Basin. This

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[1] Hsien or district in China corresponds somewhat to the county unit of the United States.

success is evidenced by the remarkable fact that during the past twenty-two hundred years, ever since this irrigation work was built, there have been only six minor floods in the Plain. 312

The presence of innumerable other irrigation projects, greatly diversified in construction and surprisingly adaptable to the local topography and source of water supply, bears witness to the painstaking and extensive adjustments the Basin has made to the vital problem of water supply.

A second adjustment to water resource lies in the fact that even with its limited available technological knowledge, the Basin has made good use of many of its numerous streams. By canalization, damming, and other devices, the navigability of these streams has been greatly increased. Especially the successful negotiation by steamboats of the bottle-neck (gorges) of the mighty Yangtse has greatly tempered the continental position and the land-locked character of the Basin. These achievements, in turn, have facilitated the movement of the bulky agricultural and forestry products among the various areas both within and without the Basin.

The localization of the Basin's urban units on the terraces and along the banks of the principal rivers is a third example of adjustment, partly to topography and partly to river transportation. 361 ●

Among the climatic adjustments, the architecture of the Basin (characterized by the projecting eaves, recurved roofs, and elaborate roof ornaments) is closely correlated to the absence of wind and snow and the extended misty rain-season of the Basin. 132 341

The practice of digging in the soft, friable, cretaceous bed rock, in order to hasten weathering and soil formation for agricultural land use, represents one of the most astounding examples of soil culture and environmental adjustment in the Basin. 242

As a result of the abundant growth of bamboo in the Basin, an interesting adjustment to vegetation has taken place. Nowhere else in China except in the Basin does one find widespread use of bamboo. In addition to the large number of articles of furniture, household tools, and utensils of various kinds which are made from this material, even the great engineering construction works, including the important irrigation systems, bridges, and brine-salt mining equipment are all made of bamboo. It was once estimated that bamboo is used for six hundred different purposes in the Basin. Here people are truly in the "bamboo age." 314

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2. Settlement Forms and House Types

Aside from large urban units (with population of 100,000 or over) which will be discussed later, the principal settlement forms of Szechuan Basin may be classified as follows, namely, the Hsien capitals, the villages (with aggregated hamlets), and the isolated farmsteads.

The Hsien capitals, corresponding somewhat to the County seats of the United States, often have a population of between 10,000 to 30,000 persons or more. Most of these Hsien capitals are the centers of activities of a Hsien (district). Some of them are situated along the river valleys, some on river terraces, and some at the saddle of two hills. The spacing of the Hsien capitals varies greatly in different sections of the Basin, depending upon the local topography, the rural economy, or other factors. As a rule, however, they are about 30 miles apart from one another.

Like other rural areas of China, the most common settlement form in Szechuan Basin is the village with clustered (aggregated) hamlets. But unlike many parts of rural China, Szechuan Basin contains comparatively few large villages of this type. In large measure this exceptional condition is related to the rugged and extremely dissected topography of the Basin. This is particularly so in the east and north of the Basin where hill country prevails. In the comparatively flatter and more heavily populated districts in the south central part of the Basin and in Chengtu Plain, however, large village settlements with aggregated hamlets are quite common.

The permanent population of a village settlement may vary from twenty or thirty to three or four hundred families, depending upon the location and prosperity of the district. It is rare, however, for a village to exceed seven or eight hundred families or a total population of three to four thousand persons.

In many cases the village settlements, if local topography permits, are rather closely spaced. In the most densely inhabited areas, they are at no point more than five miles away from one another. In the less densely settled areas, villages may be more than 15 miles apart.

The isolated farmstead is another common settlement form in the Szechuan Basin. These are of two sub-types: one localized in Chengtu Plain and the other distributed through the various

361 hilly parts of the Basin. In the former the farmsteads are more closely spaced than are the farmsteads of the hilly areas. Each of the sub-types is sharply different from the other in structures and in general appearance.

342 361 In Chengtu Plain, most isolated farmsteads have fairly well-spaced compounds. As a rule, the structures of these farmsteads have only one story. The walls are made of mud or plaster and the roofs are either thatched with straw or made of tiles. In most cases the layout of these buildings is either "U" or square in shape (Fig. 12). Commonly they include the living quarters, animal and poultry barn, grain and straw storage quarters, implement houses, and are surrounded by high white-washed walls. Most of the farm houses are well-shaded by trees, such as the cypress, the bamboo, and the nanmu and other fruit trees (Fig. 13).

In the more hilly sections of the Basin, particularly in its peripheral areas, isolated farms are found perched on the flat surface of hills. The spacing of these isolated farmsteads is by no means regular and it is everywhere in harmony with the rugged and dissected local topography. Most of the structures in these areas are shabby-looking, flimsy affairs, of very poor quality. In most cases they have mud or brushed walls. Corn-stalks are a common covering for the roof, since both straw and rice stalks are scarce in the hilly areas and have to be brought in from the plains.

In so far as the outward appearance is concerned, most of the houses in the Szechuan Basin are characterized by projecting eaves, gracefully recurved roofs, and rich, elaborate, and well-designed roof ornaments. It is interesting to note that these characteristics are made possible because of three favorable natural conditions in the Basin. First, there is little wind in the Basin and wind storms are practically unknown, thus the fragile and extraordinarily beautiful structures and decorations need little or no protection from wind. Second, there is practically no snow to weigh down and pry off a delicate projecting eave. Third, the fact that there are frequent misty rains in the Basin makes it necessary for practical purposes to project the roof eaves over the walls in order to provide protection from the rain.

241 If one may admit color as one of the elements of the landscape of a region, one certainly cannot ignore it in the agricultural landscape of the Szechuan Basin. In fact the unusual combination of color in the agricultural areas adds much to the charm of the Basin. The bright red, purple, and chocolate-tints of the soil, the fresh-green of the grain crops, vegetables, and flowers, the brilliant yellow of the rape, the white-but-spattered-with-yellow-and-pink flowers of the tung trees, the snow-white color of the white-wax trees, and many other colors silhouetted against the ever-present dark-green background of the luxurious vegetation throughout the Basin, all add to its special picturesqueness.

231 The normal assortment of livestock life on the farms is a second noticeable feature of the rural scene in the Basin. Fowls, geese, ducks, pigs, bees are especially prevalent. Horses and mules are few. Oxen and water-buffalos are the most important animals on the farm. The buffalos particularly serve in various capacities, such as to plough and to burrow the rice fields, to mill the grains, to press the oils, and to perform a hundred and one other duties. Aside from human beings, they are really the other important "flesh-motors" of the Basin. On the farms, herds and herds of such bulky, slow-moving, long-horned buffalos may frequently be seen (Fig. 16).

235 Duck rearing is another activity of importance (Fig. 17), particularly in the Chengtu Plain. During the months of November and December one may see enormous flocks of ducks being driven slowly over the flooded paddy fields of Chengtu Plain. They feed on the aquatic life in the waters as they are driven along. In two or three months the flocks arrive at Chengtu, fat for market, and at no one's expense!

5. The Character and Distribution of Cities and Towns

● 361 One of the outstanding features of the urban settlements of the Basin is that most of the relatively important urban units of the Basin are situated on the terraces near the banks of the principal streams (Fig. 7). For instance, beginning from Feng-chieh up to I-ping, following the Yangtse Valley, one may count no less than fifteen of these urban units, including the most populous cities and trading towns of the Basin (Fig. 7). The localization of cities in the valleys also holds true for nearly all the main tributaries of the Yangtse, such as the Chialing, the To, and the Min to the north, and the Chi-chiang and the Chien-chiang to the south. Particularly, wherever two major streams converge, a big urban conglomeration is always found. The most noticeable examples are Chungking at the confluence of the Yangtse and the Chialing; Lu-Hsien on the Yangtse and the To rivers; I-ping on the Yangtse and the Min; Lo-shan on the Tatu and the Min rivers; Pei-ling on the Yangtse and the Chien rivers; and Ho-chuan on the Chialing and the Fou-Chu rivers (Fig. 7).

It is almost a rule that most towns are situated on the small river terraces, whereas the big urban conglomerations are invariably localized on the broad and high water terraces or at a confluence of two big rivers. This situation is due mainly to the fact that in a region like Szechuan Basin, where water transportation is a vital factor, it is only natural that urban centers should occupy sites accessible to water transport. Even though many of the streams are not fully navigable at all times during the year, the river valleys offer the lines of least resistance and furnish the easiest means of access to the interior of the Basin.

The principal disadvantages of the urban settlements on river terraces are the limited areas of the sites, thus hindering an adequate development of the town patterns. Furthermore, with the great fluctuation of the high- and low-water levels in most of the rivers of the Basin, as we shall see later, the hazards for flood are great. This latter fact has accounted for the presence of houses perched on awkward looking understructures of poles and posts. These difficulties are particularly apparent in the sections of the cities situated on the lower (20-meter-high) terraces of the rivers.

The spacing of the big urban units, generally not over 100 kilometers and often less, depends upon many conditions including the length of the navigability of the streams, the level of the terrace where they are situated, and the relative extent and prosperity of the hinterland of each of the urban units.

In their outer appearance, most of the urban units in the Basin are compactly built. In general, the houses have only one story. There are no yards or sidewalks in front of the houses and thus the houses abut the streets. The streets, in their turn,

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363 are narrow, in most cases not over eight to ten feet wide, and are paved with limestone slabs. The arrangement of streets, as a rule, is in harmony with local topography and with the general pattern of the settlement in question.

● 361 Like many other long settled and unplanned urban communities in the Orient, most of the urban centers in the Basin have no sharp delineation in their functional areas. In fact, many of the functional areas are so juxtaposed and intermixed that it is almost impossible to describe them.

366 Taking Chengtu, for example, the city, in so far as division of functional areas is concerned, is so undifferentiated that nearly the whole city may be considered as predominantly residential in function. This may even be true in some of the so-called business streets, because there are always families living behind shops and stores on the business streets. The matter is further complicated by the fact that families behind these shops may also carry on some handicraft manufacturing activities. Thus, business, residential, and manufacturing functions are all present in one area. Nevertheless, in many cases, one type of establishment or operation unit (such as shops, factories, residences, etc.) is so conspicuous that "functional cores"[1] may be recognized with relative ease, even though the delimitation of the "boundaries" of these "functional cores" cannot be made sharply.

361 An impressive feature of the urban scene of the Basin is that every city has a city wall. Although many cities have recently torn down their walls as a symbol of modernization, many of them still keep this age-old feudalistic structure. The city walls, made of bricks, are in general about 45 feet high and 3 feet wide. Owing to the absence of tall buildings in most of the urban areas, the city wall affords an ideal panoramic view of the city.

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6. Transportation Patterns of the Basin

a) The major water routes.--Water routes are by far the most important means of transportation in the Basin. There are, all told, large and small, navigable and otherwise, 270 streams

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[1] By "functional core" is here defined as a conspicuous clustering-together of a number of establishments or operation units which perform a specific or principal function in that area or locality.

/190/ Through Li the secretary I received the first certain news about the theater of war in Ba tang where Tschao Ör fong had for the past year been revenging the death of the resident minister who was murdered by the Tibetans in 1905. Nothing was made known about it in Hsining and we heard only vague reports about it in Tschendu and Dscherku ndo. According to these reports sometimes the Tibetans and then again the Chinese were said to be the victors. The Shensi merchants of Dscherku had urged me not to travel to Ta tsien lu and said that on account of this war they had not received any new goods. Even in Tschoktsen the merchants could not tell me whether the big tea route to Ta tsien lu was even open, and it was not until now that I heard some details about the situation and learned of the battles to which His Excellency Von Mumm had referred in his writings years before. T C 726

On April 17 in the late afternoon my cavalcade reached Tschanggu. We first came to the monastery bearing this name, then to the village, and finally to the old castle. All three are on the right bank on a broad terrace 200 meters above the river which makes a large bend here. The ascent up the Tschanggu mountain is steep. It was too much for two of my horses. Half way up my old white riding horse which I had bartered at the Hartschiu yurts from the young Rengan horse thiefs, suddenly hung its head. Even without its saddle it was unable to lift a foot, and succeeded in staggering down to the Tsa lung Chu Valley only after we had poured some brandy into it, but it died at a mill down in the valley. A second horse, a young chestnut from Lab gomba, developed a weak pulse and could not climb the mountain, but in the following night it recovered sufficiently so that it was brought to me in Tschanggu where I received just 10 rupees for it. With my final strength, therefore, I just succeeded in reaching the place where the first Chinese administrative official ruled. C 361

The Tschanggu mandarin's official title was "Lu ho tenn hsien," that is, colonial district of the Lu River. Thus, he was at the same time Tung ling, that is, officer. His yamen lay in the old Tu se castle; he occupied the sixth story. Cage gallows (mo lung) three meters high stood like sentinels in front of his gate. His sign-board consisted of heavy K'ang boards and little boxes like bird cages, except that they contained skulls of robbers instead of canaries, and announced to everyone that he was not a person to be fooled with. C 634

Two servants quickly appeared from behind the cage gallows. They were dressed in colored velvet and silk and requested me immediately to visit their da lao ye. Was it the sight of the grinning skulls that

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Tibetan times it had been a room for festive occasions. On the paneling C
of the walls and ceiling were painted garlands of flowers and hunting 353
scenes in fiery colors. During the meal Tibetans who had some kind C
of request, were admitted. Scarcely were they inside when they threw 576
themselves on the floor and the Chinese interpreter reported their request. It was seldom that the petitioners dared raise an objection. After the mandarin had curtly given his reply they murmured a feeble "O laso! laso!", bowed their heads, closed their eyes, lifted their hands, pressing the palms together, to their foreheads and again lowered their heads to the dirty floor. This was also the way the interviews of the poorer Tibetan aristocracy were conducted, which angered these people very much. C

The floor plan of the castle in Tschanggu resembled the manor 344
house of Puiling, except that the proportions were larger. The building is rectangular with a flat roof of loam, and has four wings that are built around an inner court. There are five stories, all of which are supported by trunks of spruce. Only the strong outer wall is made of stone and in it there are only a few small windows in the fifth story. In times of distress, half the tribe with women and children could be housed there. This building, like all Tibetan houses, has no foundation walls. The walls are built around the many wooden supports and beams of the interior, just as a tent wall is erected, and are not held in place in the ground. C

The village of Tschanggu clusters around the manor house at the 361 ●
edge of the slope. Many of its houses lay in ruins, those that are left 166
are inhabited by Chinese. These people, colonists, whom the Manchu government has transplanted here, mostly have Tibetan wives and the style of architecture is completely Tibetan. The town looked peaceful but ugly. The colonists had planted vegetable beds out of which rose stone ruins, testifying to recent wars and suffering.

The Tschanggu monastery is not more than 15 minutes away from T
the castle. The temples and the upper story of the priests' dwellings 792
are built of wooden beams, as is common in South Tibet, and every- 346
thing is nicely painted in gay colors. The entire grounds are surrounded by a low wall. (Plate XLVI). It seems designed more to maintain order and decorum among the inhabitants than as a defense against armed enemies. On a hunting trip I also happened to become acquainted with the convent of Tschanggu, which is only a few kilometers distant in a lateral ravine. It houses over a hundred nuns in miserable huts. No gold roofs make it visible from afar, no wall pro- T
tects the huts from the outside. The nuns do not seem to do as good 792

T 792 business as their male colleagues whose sanctuary is loaded with glistening gold ornaments and symbols. (2)

C 133 .361

2. North of Tschanggu is the opening of the large Niba Valley, and, according to the mandarin, if one travels up it one reaches the community of Loko on the first day, on the second Säko, then Dschema Zakun, Zenyi, Aubanyi, Audschenyi, Ladiao, and Datama. The first three towns are dependent on Ho lu (Hor) Tschanggu and presumably permanent /194/ settlements. The rest consist of nomads. Southeast of Loko is Urko (Chinese: Yü ko Tu se) which extends a day's journey to the north of Dawo. Five days' journey from Tschanggu through the Niba Valley is Waschu Konggan (also called Ngolok-Khorgan) whose chieftain Gado was a very proud man and the chief opponent of the Lu ho tenn mandarins. In 1906 he was furnished with 100 horsemen from Upper Ngaba, all dressed in thick padded silk jackets, so that he could appear more haughtily at a lawsuit against Wu.

C 133

On an excursion up the mountains to the southwest of Tschanggu, I went five kilometers (aerial line) where I reached an altitude of 4,820 meters. The mountains bordering on Tschantui are a few hundred meters higher, but they do not have sharply divided forms. A little over 4,000 meters I noticed a terrace, the formation of which I attributed to old glaciers. The rocks of the peaks consisted of granite. Metamorphosed, blackish slate was pressed against these with a stratification of N 55-60° W; but the strata seemed to yield against their will to a more meridional direction. From the peak I could see no higher mountain range to the north and east, but even there the average height of the peaks is not far below that of Mont Blanc. On my walk rhododendron bushes accompanied me almost up to the peak.

/194/ All three settlements lie on an embankment of detritus covered with loess and loam, which came from the southern mountains. Not far from the castle this shifting mass is cut in two by a torrential brook and forms steep detritus slopes which produce a landslide each year. In order to avoid destruction the monks have placed a large Lab rtse above the slope and set up many prayer

000 arose before me the majestic mountains of the sacred Lhamo rtse. Meanwhile the clouds of the night had, except for a few remnants, been eliminated by the sun. Bold, shameless, and impudent, as only a barbarian can be, these holy ones stretched heavenward (Plate XLVII). Over there, almost tangibly near, glistening white perpetual snow and greenish gray crevassed ice contrasted with black rock fissures. But the thing about this breath-taking surprise that made my heart beat faster was all the succulent green of the foliage that spread out below those huge thrones of the gods. In the valley at the foot of the Lhamo rtse spring had come some time ago; countless birds, large and small, that I had never seen before, could be heard, and round about me fluttered the most gaily-colored butterflies. With every step of our descent Mother Nature became more alive and jovial, more luxuriant, and more varied. In northern Tibet and during my long journey over loess I had forgotten how beautiful, how extravagant our earth can be decked out. And so I enjoyed it all the more.

● 361 Toward the end we proceeded in a northeasterly direction; during the final hour the road followed a large valley that runs alongside the western foot of the Lhamo rste chain. A few miles before one gets to Ta tsien lu the woods grow sparser. Man in his selfishness, and to his own disadvantage, keeps the abundance of nature within bounds. The city's wood-cutters allow only the underbrush to spring up. At last - meanwhile it was three o'clock - blackish gray Chinese tile roofs and house gables appeared in the valley and soon after - there was only a parade place and a Chinese cemetery to be passed by - the hoofs of my horses clattered along a narrow paved street and through the smallish south gate of Ta tsien lu. I was safe in China again.

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631 The city of Ta tsien lu is 2,500 meters high (1) and wedged in

1. According to a measurement taken near the south gate. Kreitner-Szechenyi gives 2,579 meters, Desgodins-Biet 2,502 meters; Rockhill 2,500 meters (8,204 feet); Baber 2,585 meters (8,480 feet); Gill 2,543 meters (8,346 feet); A-K 2,532 meters (8,310 feet); and the War Office map of Yünnan 2,560 meters (8,400 feet).

between steep mountains. It has 1,200 families with approximately

8,000-10,000 souls (one-third Chinese and two-thirds Tibetans) and has been for a long time the seat of a Chinese colonel (hsiĕ tai) to whom all police garrisons throughout Hor as well as those of Ba tang, Li tang, etc., were subject, and a superintendant mandarin with the title of "kün leang fu" who had charge of the accounts with the occupation troops and the imperially recognized monasteries up to Lhasa /203/ and who was connected with the Dao tai of Ya tschou fu. (1) Finally I found here an important Likin mandarin whose chief duty it was to tax all tea imported from the lowland, before it entered the city. Besides these important Chinese, the Ming tscheng tu se, Tibetan: Dyala (Dschagla) dyalbo (written: lDschagsla rgyalbo) also has something to say in the administration, albeit only in purely Tibetan matters. 631

In Tibetan the town of Ta tsien lu is called Dar rtse ndo, i.e., mouth of the Dar, and from this seems to spring the botched expression "Ta tsien lu" in present-day Chinese. However, the Chinese of today do not recognize this derivation. According to one group the name means "arrow forge" and is supposed to be connected with the meaning of the place as a center for weapons; according to others, the name derives from the fact that an arrow was once found here which one of the frontier commissioners was supposed to have shot off. It is the story of the ox skin of Dido, translated into Chinese. After long-drawn-out boundary disputes the parties are said to have agreed that the Chinese boundary should reach as far as an arrow flies. The Chinese shot off an arrow and after a long search they found this arrow many days' journey inside Tibetan territory at the site of present-day Ta tsien lu. The city was called Lu tscheng by Chinese soldiers in the interior of Tibet. 103

Strictly speaking, the city consists only of two narrow streets that extend along either side of the little stream which has quite a lot of water and is supposed to be called Dar Chu (of course, few of the inhabitants know what to call it). Three bridges connect the two sides of the valley. The officials, the officers and the king live on the left bank in broad-gauged yamen, built in Chinese style. Most of the shops and the large Tibetan godowns or go tschwan are on the right bank. Ta tsien lu is today one of the few cities in the Middle 361

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1. The imperial court in Peking annually sent as much as 40,000 taels through the kün leang fu to the monasteries of Tibet in payment for the saying of prayers.

C 361 Kingdom which has no city walls. For this it seems to have been added to the kingdom too late (1697). Immediately behind the houses the sides of the valley rise up steeply so that the inhabitants felt it was necessary to build three gates at the three exits of the valley. (2)

2. In 1408 under the third Emperor of the Ming Dynasty, however, the princes of the city had already had to submit to Chinese rule. The country was formerly called West Yü tung and Ning yüan tsch'ün.

Ta Tsien Lu

T 792 There are eight monasteries inside and outside the city, with 500 Tibetan monks all told. The most beautiful monastery is situated at the Chinese parade ground on the left bank of the river in front of the south gate. It is called "Dordyi dschak" and has 150 priests. Like the royal family, it belongs to the Nima or Red Sect. Beside the monastery are hot springs with temperatures of 25 to 27 degrees, that have formed beautiful sinter terraces. I found that the second largest monastery was a Gelugba lamasery with about 100 inmates. It is inside the city and also on the left bank. In the north there is a Saskya monastery with 40 to 50 priests; the rest are small and most of them are homes for Gelugba priests. T 423 492 All of them have regular incomes from real property; in fact, it seems to me that throughout Tibet no monastery can exist without owning property. The Nima Dordyi dschak monastery owns large royal grants and extensive /204/ holdings. With few exceptions these monastery holdings lie in the Minyang country (Chinese: Munia Shan) (1) in the 18 bailiwicks of the Dschagla Kingdom which extend southwest from the Dschedo La to the Nya Chu.

C [103] 1. Minyang, Muniag or Mi-nag. Various travelers thought that these names or Menia or Minjag were the name of more distant tribes, and therefore in a number of atlases this word reached the Hor Gantse and Dergi region. Actually it applies only to the region of the lower Nya Chu and at some former time it meant the land of the Hsi Hsia kingdom (see p. 205 Vol. I). It means a "lower" country.

T 793 Besides the monastery priests there are also 100-150 private priests of all kinds of different sects who act as pastors for individual

C 133 gray, hard glacial ice. Here, too, however, the glaciers are really only miniature glaciers and, as in our native Alpine valleys, only the weak embryos of the ice masses teeming with power, that once reshaped the mountain masses into their present-day large outlines and made the valleys U-shaped and more passable for human beings and animal herds.

Beyond the Da po Shan the way soon leads into thick copses of rhododendron and into a broad valley shaped like an amphitheater. But soon there comes a steeper valley covered with fine old timber. ODD We pitched camp at the first dry spot where some grass for the animals beckoned. Scarcely had we unloaded when I fell asleep from weariness for we had all been obliged to exert our full power to help the animals drag their packs through the snow. When I awakened not very long after I was plagued by a wicked pain in both eyes, which gave me no peace. My servants said that it was still daytime and the sun was high in the heavens but for me night had come. I had become snow-blind to such an extent that I could with no amount of effort /216/ raise my eyelids. I lay in the dark tent and kicked my legs like a child, when the pain from my conjunctivitis was too great. A little black bear of the species ursus tibetanus that I had owned for four weeks and that walked about freely in the camp and at night tried to crawl under my covers, was my nurse and whiled away the time for me. He growled and scolded when I became too restless on my bed of pain, and scratched and bit in all friendliness if I touched him somwhat ungently and unmercifully as I tossed about. But he always bit me in a touchingly gentle way, not wanting to hurt me, just as a dog does that plays with its master. For a day and a half I was obliged to stay in the camp. Then at last the swelling had receded sufficiently that I could pry open my eyelids somewhat with my fingers and could recognize the necessary remedy in my medicine chest.

E 361 Our trek on June 10 down along the same brook and through dense woods brought us to the town of Mao niu gu or, Tibetan: Brismed, 2,800 meters. The village is inhabited by Tibetans and Chinese and shows quite a number of old fortress towers. From the right as well as the left a rather large torrential stream flowed into our valley, and where it joined the water was so deep that it could not at any point C 137 be crossed. The forest was beautiful, high and dense. There were only isolated clearings where there had been forest fires during the winter. Old spruce trees are rare here; birches, poplars, oaks and maple predominate. Lilac trees stood in full bloom. The many strawberries and strawberry blossoms reminded me of the German forests. We did not see any game except foxes and now and then a band of monkeys that fled from branch to branch with a great deal of noise. C 137 [136]

Many of the Hsining horses which were not used to the narrow and slippery paths, fell down the embankment, and always delayed us at the countless shaky bridges. At each bridge the packs had to be unloaded and carried over individually by us humans, while the animals were held at the head and tail and half lifted and half shoved across to the other shore. Fortunately not one of the horses was in such good spirits while this was going on that it felt like making wanton capers. A few of the bridges that were 30 paces long were made of only a single plank which lay only a handbreadth on the spars that extended from the banks of the river. At every step the planks bent and swayed so that the horses could hardly keep on their feet unaided. Four meters below, the cataract tore, roared and foamed. My old bitch Tschimo always got dizzy and when everyone else had crossed she cautiously crossed the plank on her belly. 000

Beginning at 2,400 meters the settlements in the narrow wooded valley began to grow denser. For a long time there were only isolated farms and small groups of houses, most of which in the narrow valley bottom are inhabited by Chinese colonists. They squat in miserable straw huts, whereas the Tibetans occupy stone houses on the steep clearings of the slopes. They have here remained wealthy land owners. But for how long? The Tibetans plant little corn, but a great deal of barley and wheat. The Chinese in the bottom of the valley plant corn almost exclusively and are traders. C T 361 241

Every afternoon toward two o'clock we made camp upon some /Plates XLIX, L, LI, and LII appear between pp. 216 and 217 in the original text. / /217/ small clearing. The animals always found some food in the woods and were also fed with corn and tsamba which we had brought from Ta tsien lu. Most of these clearings originated as a result of forest fires. At all of them were to be found the familiar three stones (tab rdo) which had served previous travelers as a cooking place. These are also regarded by the natives here as the home of some hearth god who wishes to be well treated. Woe to him who touches the three stones with his foot who carelessly drops the kettle and perhaps spills its hot contents on the three stones or on the fire! Without doubt luck will be against him from that moment on! C T 777

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487 the floor of the valley broader. The angle of elevation of the mountains decreased by several degrees. The valley now followed the general strike of the argillaceous slate mountain range the stratification of which is here also steeply perpendicular and still runs N 65° W as in North and Central Tibet.

In the inn at Senggersung my Romi Tschanggu policemen appeared again. They lay peacefully stretched out on a plank bed and smoked their opium, as they had been doing for the three preceding days. How they could have helped me if they had not deserted me at the suspension bridge!

The distance of 60 li (Chinese caluclation) between Senggersung and Mu gung ting, the chief city of the entire Kin tschuan, could be covered on June 20 within a few hours and without mishap. On the other hand, six days and three horses had been required to cover the distance between Romi Tschanggu and Senggersung, which the Chinese figure at 120 li. (1)

1. According to my map it is actually only 35 kilometers. In West Szechwan I found that the li was usually 0,4 kilometers.

361 /222/ On a warped and decayed cantilever bridge we were again obliged to cross a narrow rocky gorge through which the river surges. Then we climbed 100 meters up the steep left bank onto a rocky terrace and with it reached Hsin gai tse, the market suburb of My gung ting. Hsin gai tse with its 6,000-7,000 inhabitants has no wall. The place is still too new for one. The name Hsin gai tse alone, meaning "new market lane," shows that the Chinese have not been settled here for long. - only a little more than 100 years. The natives call the place Meino or Meno, and from the beginning it played an important rôle. Eight minutes to the east and sharply divided from it lies the yamen town of Mu gung. The district official of the valleys in the Little and the Great Gold River country, the Mu gung ting, has his official seat there. There are only a few houses and a hotel for the various schu be and tsien tsung, i.e., the chiefs of the district, standing together high above the river on a rocky ridge. From this spot one can look far down into valleys and gorges and, farther east, in the valley, one sees the town of Ying pan gai or Ying gai, the supply road with the yamen of the highest military commander of the region (Plate LIII), one looks down toward Senggersung and up the Ying gai Valley and along a road that leads

C 361 south to the seat of the Tu se or rgyalbo of Mu ping (Tibetan: dschumba), that is, to the native king who has received the highest Chinese title among all Tibetan aristocrats and secular rulers. Thus, he is one into whose kingdom the Chinese have penetrated most deeply and intensively and who is next in line to becoming a John Lackland, giving way entirely to the Chinese.

There are good reasons why the Chinese have settled in larger numbers in Hsin gai, Mu gung and Ying gai and why they have moved the center of administration thither. There is no other place far and near suitable for a populous settlement. C 241 Since I had left Hor Gantse I had not found so many fields in such close proximity. Fifty and a hundred meters above the river which is wedged in between rock walls, the valley spreads out in terraces (Plate LXII) which permit extensive plantings, particularly of corn and also of wheat, beans and buckwheat. (1)

C [435] 1. Corn forms the chief nourishment of the inhabitants. At the time of my visit the price of one cattie (600 grams), according to existing exchange, was seven pfennig, whereas in Ta tsien lu a cattie was 25 pfennig and shortly thereafter the prices constantly rose in Ta tsien lu. It is true, Ta tsien lu had to get all its food supplies from the lowland, in fact some things are carried thither from Ya tschou fu on the backs of human beings.

I C 631 175 Mu gung or fu ting is the administrator and judge of the so-called western Miao tse countries which were subdued and became subject to the Manchu Emperor Kien lung only after two great and bloody wars during the years 1747-49. The decisive and final victory came in the years between 1771 and 1776. It is only since that time that they have come under the Chinese administrative system and been opened up to Chinese colonization and mass invasion. (2) The administrative district of the Mu gung ting is

2. De Mailla, Histoire g. de la Chine, Paris 1780, Vol. XI, p. 589 ff., mistakenly counted these Tibetans from present-day Mu gung ting among the primitive people of Miao tse /223/ and for this reason we still find the history of their conquest in many new history books under the Miao tse wars. D. M. confines himself

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Plate LIII.

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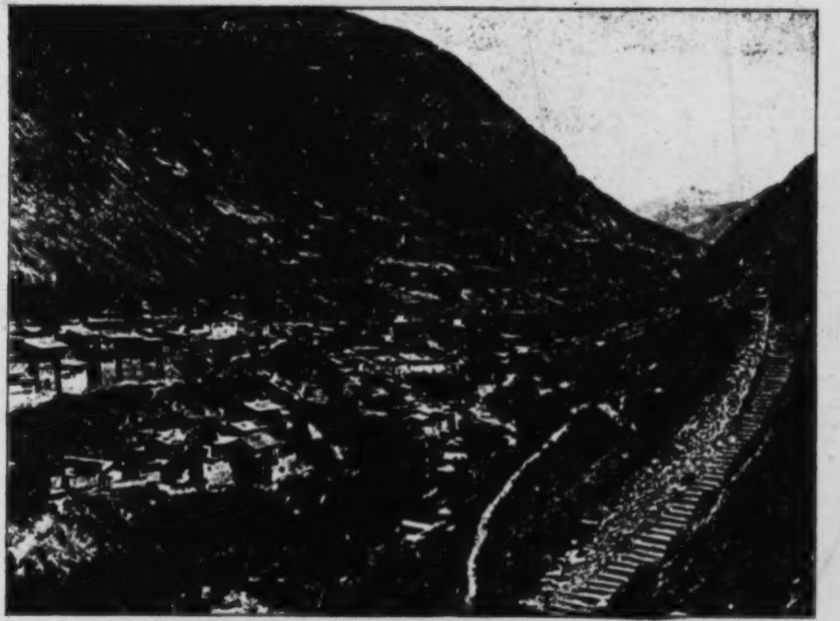

Ying pan gai from the top of Mu gung ting.

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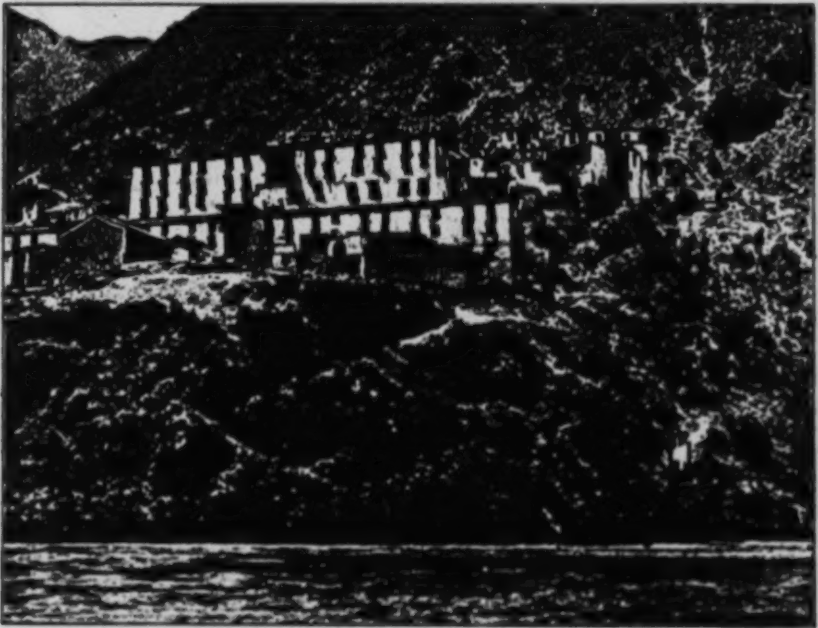

Tschorten sa gomba on the banks of the Hsiao kin tschuan Ho.

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him and he was burned alive. (1)

1. According to de Mailla, Sonam had General Wen fu who was captured in Mu gung, burned alive. Sonam himself (see p. 595, Vol. II) was tortured and cut to pieces after a big celebration in the palace, along with his brother, an aunt, several other relatives and his ministers 20 persons in all; 19 others were merely beheaded, 16 imprisoned for life, 52 sold into slavery at Ili; 138 Tibetan leaders were distributed as servants in Mongolia and Manchuria.

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The dynasty in Rardan was exterminated like that of Tsanla. But in their original countries Chinese colonists settled, and, beginning with the town of Marbang on the border of Bati, there are today the following flourishing Chinese settlements: Tsung hoa (near the old Guar nge with at present about 600 Chinese families), farther north Lhasding (the market town of the monastery of Kwan hoa se /Yung dshung lha sden/ with 30 families of Chinese), then Tu song (Doksum with at present about 300 families of Chinese), Dshietse (40 Chinese families), Hsü tsching (Ngargu, 1,000 Chinese families). These settlements are under the control of two tai ye (secretaries, one in Tsung hoa and one in Hsü tsching), while next to them in the lateral valleys, under the control of probably a dozen hereditary native officials, the so-called "Darro" (Chinese: schu be meaning captain or ts'ien hu meaning lord of 1,000, and tsien tsung meaning lieutenant or be hu meaning lord of 100) and the so-called tschungro (hereditary officers, Chinese: tsch'ai schu), a remnant of the Rardan tribe has been preserved and they keep alive the memory of the glorious fall of their ancient freedom. (2) There are about 2,500 Chinese families living there today and about an equal number of Tibetans. In the old days there were possibly 6,000-7,000 families of Tibetans with hardly more than 10,000 warriors. Conditions are similar in Tsanla. There Chinese colonies have arisen (3) in Yo ts'a,

2. Darro corresponds to the "deba" of Inner Tibet; Tschungro corresponds to schel ngo. In Rardan there are today two ts'ien hu, one in Leu and the other in sBedung west of the river. There are also Darro in Braidi (Bati), Tschoskiab and Somo. Their sons are called deresi.

3. Since 1779 there exists the office of a ting of Mu

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> gung who has under him five colonies (tun, pronounced tenn in Kin tschuan), namely: Mu gung tun, Fu pien tun, Hsü tsching tun, Tsung hoa tun, Romi Tschanggu tun. Besides that, a hsie (regiment) was established in 1783 with its seat in the Ying pan gai, which belongs to the chief command of Sung pan ting.

Senggersung, Mu gung, along with Hsin Mo po, Fu pien, Lien ho kou and others, beside which dwell the natives on the mountain slopes and in the lateral valleys, also under the rule of hereditary aristocratic families (darro). In part the darro live in the ancient castles. However, most of the fortifications in Tsanla and Rardan have become ruins. The darro must annually travel to the ting at Mu gung and the more important ones among them support the tschungro as their official representatives in the yamen of the ting. Like the tu se (rgyalbo) they set great store by their class honor and marry only among themselves. The office of darro is kept within the family for many hundreds of years. If a darro family dies out, the second son of another darro is adopted. Besides this aristocracy of chieftains, of darro and officers (tschungro), there are free warrior-farmers (tschralba or kralba; kral in Tibetan meaning service), taxable farmers (tokdamba), and finally descendants of unfree people or slaves (gonag in Tibetan and Kin tschuanese, i.e., /228/ "people with black heads"), as well as bondsmen or slaves (kurme). (1)

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> 1. Kur literally "burden" (Tibetan); me = Mensch /Tibetan/; every Tibetan finds the carrying of burdens highly unpleasant. Ch. Das' Dict. gives kolbo for "slave."

Besides these there are priests (rgofsches in Kin tschuanese) and finally artisans, both of whom are made up of second sons of tschralba or tokdamba farmers and partly also of immigrants from other tribes.

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Since the conquest half the land in Great and Little Kin tschuan is under Chinese administration and half under Tibetan. For the Chinese part of the actual land, the owners must pay land tax to the tai ye or to the Mu gung ting, regardless of whether they are Chinese or Tibetan, just as would be the case in any other place in China. The owners have no other burdens or compulsory service. This relationship between farmers and the state therefore already gives a very modern and democratic impression.

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Kin tschuan
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that surely the earth and mountain spirits would send bad harvests if the earth were burrowed through. After this dispute the Bati put up a princess as queen, and when the tu se family of /Plates LVII, LVIII, LIX and LX appear between pp. 240 and 241 in the original text./ /241/ Tschoskiab sent at the head of 2,000 men a prince who wanted to marry the princess, there was a long fight between Bati (Brasdi) and Tschoskiab and many were killed before the Chinese finally acted as mediators, upheld the prince as rgyalbo of Bati, and for the present abandoned the mining of the gold fields.

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On the second day I reached the Chinese town of Fu pien where I was welcomed by a most gracious little civil mandarin who for a long time would not permit me to set up camp in the open when I could find no room in the inns with my animals. He saw to it that we stopped at least in the examination hall. On the next day he gave me as escorts two very reliable men and his own tung sche. Even below Fu pien the valley shows a broad rock terrace made up of slabs of sandstone that have a strike of N 40-60° W, a terrace in the valley on which are situated fields and villages, and beside which the wild waters of the Little Gold River has, in more recent times, cut a narrow gorge that is often more than 100 meters deep. C 241 At Fu pien the terrace and the mountain slope are covered with a thick padding of loess-loam mixed with rubble. (1) In order to get level fields, the Chinese dug many small steps out of this loess, so that they built up a landscape of artificial steps similar to that in North Shensi and Shansi. The Chinese here always call themselves k'e bien, guests, in contrast to the man tse, literally "the barbarians."

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Above Fu pien, the road gets broader and more comfortable by the hour. At 2,800 meters I had finally left behind the zone of V-shaped valleys. A new day's march brought me to Lien ho kou, at an altitude of 2,995 meters, where a darro and a police lieutenant with three soldiers lived beside a colonist gai of not even 50 two-story houses. T [342] The house of the darro, according to Tibetan custom, also served as the stopping-place for dignitaries (Plate LVI). On the ground floor I found stables, on the second floor were the rooms and the kitchen, and broad verandas looked down on the inner court.

1. Such formations are said to be common also in Hsü ching at the Great Gold River, and even in Ngaba, agriculture seems to be based on the loess that is present.

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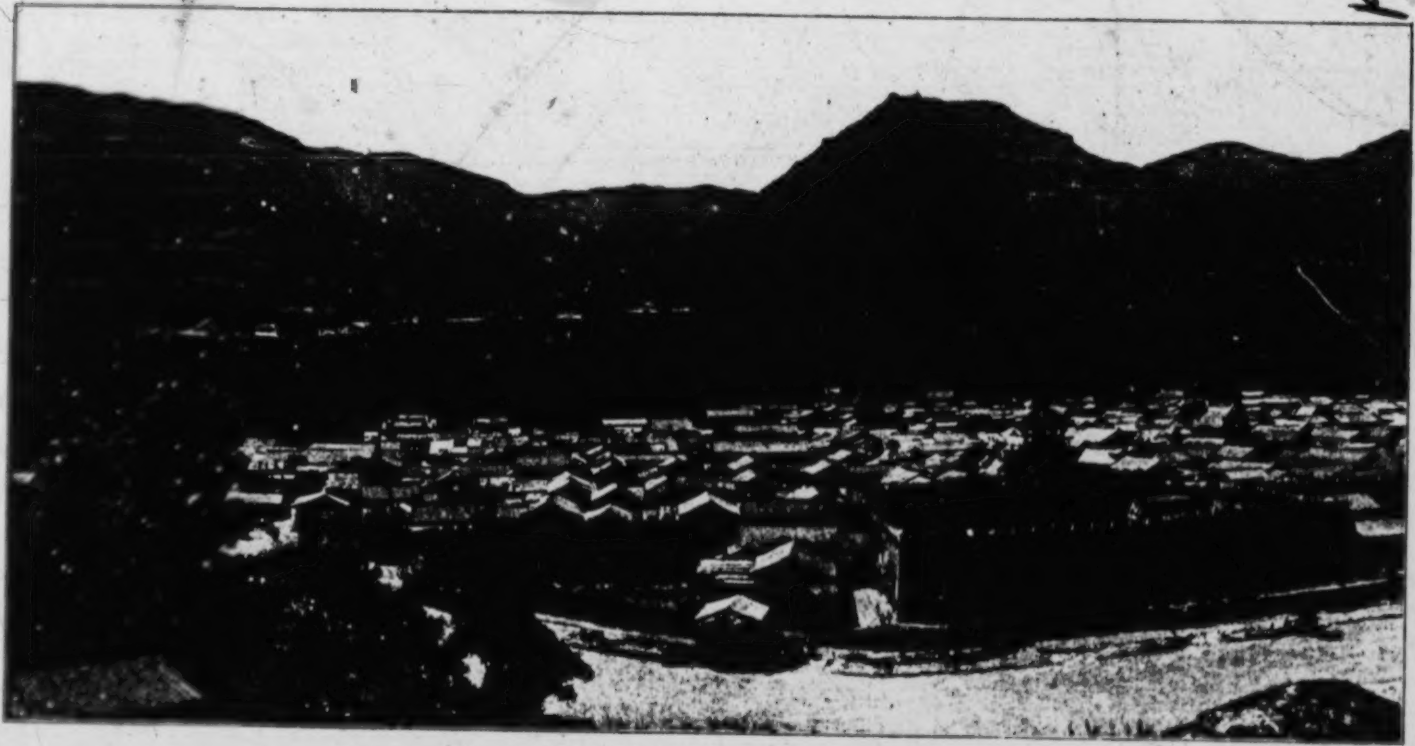
Plate LXI.



Sung pan ting and Min River (view from the east).

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000 Much as I respected the viewpoint of the mandarins, I could not see why I should not travel a path that hundreds of merchants took every year.

•361 While my new preparations were going on I had ample time to become acquainted with the city of Sung pan ting. China has only three first-class outpost towns toward Tibet: Ta tsien lu, Sung pan, and Hsining. Strictly speaking, all three of them are on non-Chinese territory. They are the termini of military roads along which the Chinese have settled; on the branch roads, in the nearest forest ravines and mountain valleys, the Tibetan princes are still fighting for recognition and to maintain their individuality. All three cities are also important centers of Tibetan commerce and it is characteristic for all of them that this commerce is largely in Mohammedan hands.

Ta tsien lu is built extremely close, and slippery flagstones and stone steps make it difficult to ride horseback. It resembles a South Chinese city where the pedestrian, the porter, sets the pace. Hsining fu is a North Chinese type of city. /276/ It has extremely wide, dusty streets running between low houses of tile and loam. In its style of architecture Sung pan ting occupies a place exactly in the middle. There the valley of the Min kian which flows in mighty waves from
[133] north to south, is almost a half kilometer wide and the river makes a large loop from the left to right of the valley (Plate LXI). In the valley, just as in Fu pien, one finds traces of contaminated loess, and this again on the west side of the valley, i. e., the side which is protected against the winter storms from the west. (1) The road that /Fig. 13 appears on p. 276 of original text./ leads up from the lowland of Szechwan and that has kept to the left side of the valley from Kwan hsien on, here crosses the Min. Wooden rafts can navigate the magnificent river, but not yet any boats. The two shores are connected by a large covered wooden bridge with small shops on it like a Ponte Rialto, and around it lies the strong-walled city. As usual, the walls consist of thick tiles filled in with earth. On the west side it continues up a steep incline of the low foothills and ends high at the top in a temple, so that it would require tremendous masses of

1. As though the west winds of winter had deposited their dust masses in the protection of the mountains and the diminishing eddies of air, in the recoil after the impact against the opposite wall of the valley.

of troops to defend the city against a resolute opponent. Sung pan ting has hardly more than 1,500 settled families. Their cloak of protection is therefore far too wide. Inasmuch as there are few Chinese farmers in the vicinity, the city is not required to provide shelter for many refugees in case of a war. This was also a reason why in the 1860s when the Tai ping rebellion weakened the government and the Tibetans and Mohammedans therefore thought their hour of emancipation had come, the city could not offer any resistance against the Tibetan attackers, and rapidly fell. For three years the city, as well as the entire territory up to Nan ping and down to Lung ngan fu and as far as Mao tschou, was ruled by the native aristocrats and the Chinese were so oppressed that to this day they celebrate the anniversary of their emancipation. The day happened to occur during my visit. The Mohammedans also take part in the pleasures of this festival, for they, too, suffered very much under the Tibetans. The latter wanted to re-establish the old kingdom of the Nessedin (Nasding) rgyalbo. The memory of this Tibetan king is still very vivid here.

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The relationship between Chinese and Mohammedans who constitute about half the population of the city, is relatively very good, and that is why there are two Mohammedan prayer halls inside the city wall; and a large mosque has been preserved from ancient times not far from the city across the left bank of the Min ho. As far as other buildings are concerned, we need mention only the old Chen tai yamen in the northern part of the city and the government building of the Ting on a rock terrace in the west. On the periphery of the city are a few lamaistic (Saskya-, Nima-) monasteries. The dwellings /277/ are largely made of wood and many of them are three-storied. A whole section of the city looked very new because just three years before there had been a large fire here. The shops are found along the main street, as everywhere in China. Here one always sees a few Tibetans buying luxury items. The Tibetan population which visits Sung pan ting gives the city a distinctive appearance. The streets are crowded with Ngolok who come riding into the gates on horseback, and above all with hordes of poorly-dressed Bo lo tse or Po lo (Tibetan: Kredyang), men and a surprising number of young women, on foot, and mostly barefoot, clothed only in a coarse, blackish-brown hairy shirt, often without a hat, without any kind of

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